

LESLIE J. P. INGETON
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RESERVE
STORAGE

THE
MISSIONARY HERALD.

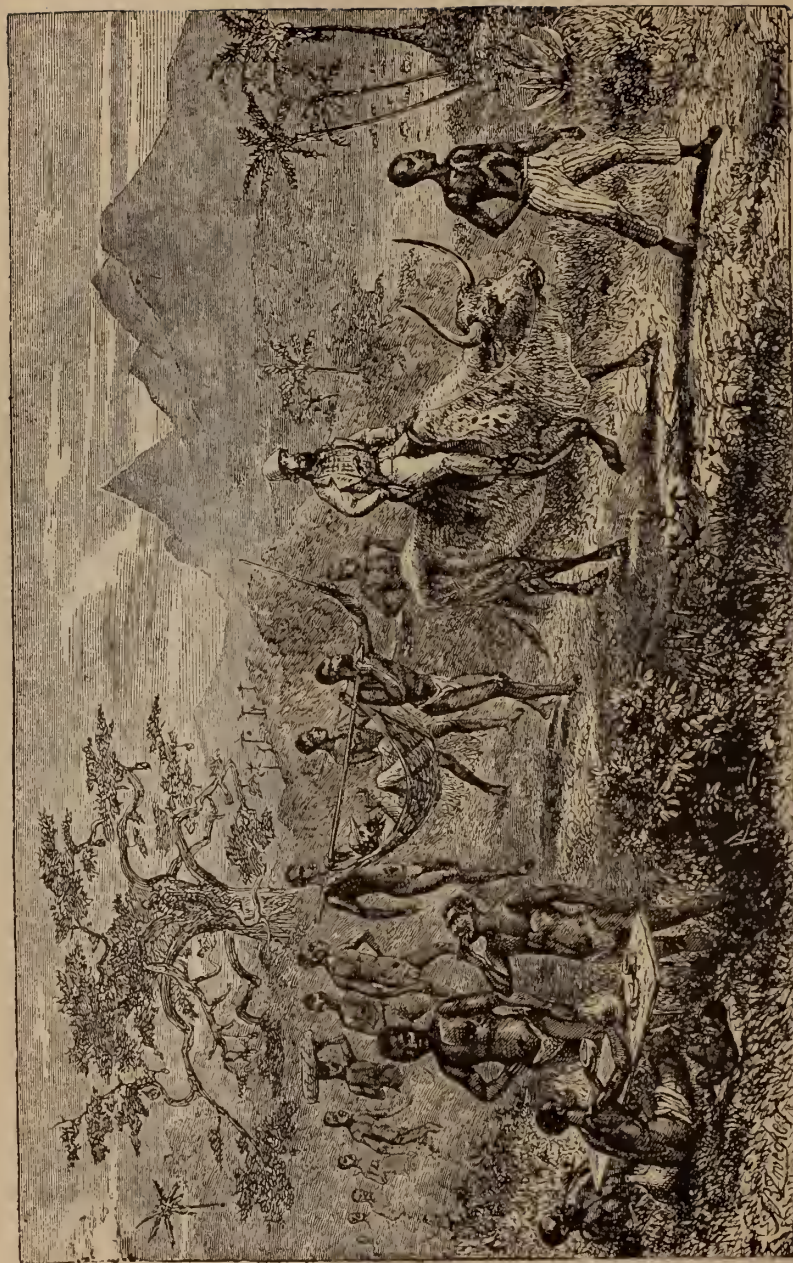
VOL. LXXVI.—MARCH, 1880.—No. III.

THE Annual Meeting of the Woman's Board of Missions, held at Springfield, Mass., January 13 and 14, was every way a success. It brought in review another year of marked prosperity to Woman's work, both at home and abroad. The number of auxiliaries and mission circles has been increased within the year by one hundred and four, and ten new missionaries have been sent out, besides the four who have returned to their fields of labor, making in all seventy-five missionaries now supported by the Board. It is not easy to estimate the value of these auxiliaries in awakening a missionary spirit, and especially through mission circles in training the children, who are to become the supporters of missions in coming days. The meetings at Springfield are said to have been of deep, some of them of thrilling, interest.

GOOD CHEER.—The receipts for the month of January amounted to \$51,160.06, of which sum \$38,912.87 were from donations, and \$12,247.19 from legacies. For the first five months of the year the donations aggregate \$131,569.26, the legacies \$35,860.87, a total of \$167,430.13. This is an advance beyond the average for the corresponding months during the preceding three years of about twenty per cent. Should this be indicative, as we trust it may be, of what is to continue during the year, and should this growing spirit of benevolence be accompanied, as it almost certainly will be, by more fervent, intelligent, and expectant prayer, we may also look for a considerable increase of laborers so imperatively needed in several of our missionary fields. Let this fellowship of "prayers and alms" continue!

WE are glad to learn by recent advices that a Protestant community at Kazanlik, which for a time had been led away from our mission by some who professed to be Baptists, has returned, with the exception of two individuals, and is now earnestly asking that a preacher be sent them from our station at Philippi.

SEE the notice of the New Map of Central and Southern Africa in the advertising pages. It is just the map pastors have been inquiring for, both excellent and cheap.



TRAVELING IN BENGUELA.

A CAPITAL IDEA. — A Berkshire County minister writes : “ It may be of interest for you to know that some half dozen of the brethren of this section have agreed to take a mission field, as China, Japan, etc., prepare a large map and a lecture, giving a full account of missions on that field, and preach it in each other’s pulpits.” We predict that these will be among the most interesting and instructive exchanges of the year. Be sure and close each discourse with a fervent plea for personal missionary consecration.

THE picture opposite shows the most common modes of traveling in Angola and Benguela, on the west coast of Central Africa. This scene is taken from Mr. Winwood Reade’s journey from St. Paul de Loanda inland to Ambaca. Donkeys are used to some extent, and there are a few horses ; the ordinary travel, however, is in hammocks carried by porters, and occasionally riding oxen are found. In Mossamedes, south of Benguela, the ox is in general use for riding. The missionary company which goes from Benguela to Bihè will thus find transportation much less expensive and wearisome than it proves to the missionaries penetrating Central Africa from the east coast.

By the recent addition of a link between Aden and Zanzibar, telegraphic communication is now complete to South Africa, and congratulatory telegrams have passed between Queen Victoria and the English officials at the Cape of Good Hope.

AT a united conference of the missionaries of Central Japan, held at Kobe, consisting of representatives of the English Church Missionary Society, the Society for the Propagation of the Gospel, American Episcopal, Methodist, and Cumberland Presbyterian Boards, as well as of our own Board, resolutions were passed expressing their sense of the deep loss the cause of missions had sustained in the death of Dr. A. H. Adams, whose decease while on his return to Japan, we chronicled last month. Dr. Adams had greatly endeared himself to his associates, and will be greatly missed. Where is the cultured physician who will be “ baptized for the dead ? ”

THE French Evangelical Basuto Mission, at the Conference held at Moriah, South Africa, last August, voted that if the Committee in Paris, by help of funds collected in France and Switzerland, in England and elsewhere, should undertake a mission to the Barotsè Valley, on the upper Zambesi, the Basuto native churches would furnish as many native catechists as might be needed, and from two hundred and fifty to three hundred pounds sterling annually for the mission expenses. This projected mission is referred to in the paper on Central Africa, published in the *Herald* of last November, page 448. The Scotch Free Church Missionary Board, it is also stated by the brethren at Moriah, has offered to find a mission field for the Basuto Christians, if they desire one, near to Livingstonia, west of Lake Nyassa, and the Scotch Board also place at the disposal of the Basuto Christians means of communication to render easy the commencement of work there. M. Coillard, who has explored the Barotsè Valley, and who stands ready to pioneer a new mission there or elsewhere, and to preside over it, after twenty years’ labor in South Africa, proposed to return to France to lay the whole matter before the Committee of the Evangelical Mission at Paris. M. Coillard was expected in France early in January.

HOW MISSIONS DEVELOP COMMERCE. A brief article on this topic will be found on another page. We have recently seen tables giving the value of exports from San Francisco to the Hawaiian Islands for the past three years. They amounted during this period to \$4,702,029. Vessels from other parts of the world have also found a market at these Islands. Boston has sent them directly, during the same three years, merchandise valued at \$347,455. It is a striking fact, which business men should consider, that the Sandwich Islands, commercially of no importance sixty years ago, now pay *annually* at a single American port more money by \$300,000 than the total amount paid by the American Board during the whole threescore years in Christianizing the Hawaiian nation. Do missions *pay!*

THE quickening of missionary interest in some theological seminaries is certainly a sign of the times. The theological students of Princeton have been moved simultaneously with, yet quite independently of, their brethren in Hartford Seminary to send out a circular to all Evangelical theological seminaries, calling for special prayer and mutual conference concerning the obligations resting upon young men preparing for the ministry to enter upon missionary labors. We have been reminded while reading these circulars of Mills and Hall and Richards, and the haystack prayer-meeting. Young men gave a powerful impulse to the churches in the beginning of the modern missionary movement, and they may do it again. We are persuaded that the surest way in which they can do this is by giving themselves to the missionary work.

THERE has recently come over that noted Brahmin, Baboo Keshub Chunder Sen, a remarkable change. Not long ago there was a question whether he was not about to become a Christian, so enthusiastically did he speak about India's need of Christ. He now regards himself as an inspired prophet, equal or superior to the Hindu prophets, or to Jesus. He proposes to found a new church, eclectic in its character, rejecting the traditions of other religions and adopting whatever he deems of value in any of them. It is evident from recent utterances that he and his society, the Brahma Somaj, are about launching forth on a sea of the wildest fanaticism. Their organ, *The India Mirror*, frequently contains a chapter professing to come directly from God. In a recent number there appears a Proclamation from "India's Mother," in which she sends greetings from heaven to her soldiers in India, declaring that they must serve no other god; that India is the field in which she is to show the workings of her special providence, and that the Brahma Somaj is her church.

THE Hawaiian Sunday-schools observed January 1 as a Jubilee in commemoration of the completion of the seven years' course of International Sunday-school Lessons. On that day they contributed and sent \$1,200 to Rev. Lorenzo Lyon, of Waimea, in token of their appreciation of his services in preparing these lessons in the Hawaiian language. This veteran missionary, now disabled for other labors, has devoted his energies to the preparation of a Sabbath-school literature and of Christian songs, for the Sandwich Islands, and he well deserves this recognition of his services. Can an equal number of Sunday-schools in America match the generosity of these schools of Hawaii?

"THE DARK CONTINENT."

BY REV. SAMUEL WOLCOTT, D. D.

(8s, 7s, and 4s.)

ALL thy realms in midnight shrouded,
 Crushed beneath oppression's weight,
 Of thy sons by spoilers rifled,
 Victim of a bitter fate.
 Land of sorrow!
 Drear thou wert, and desolate.

But the curtain now is lifting
 From thy mountains and thy lakes;
 O'er thy peopled valleys gleaming,
 Now for thee the daybeam wakes,—
 Land of darkness!
 O'er thy hills the morning breaks.

Soon thy hands outstretched in worship,
 Shall to God their offering bring;
 Set in Jesus' crown, thy topaz¹
 Shall abroad its radiance fling,—
 Land of bondage!
 Thy deliverer is thy King.

Hail, O Africa, thy ransom!
 Raise to heaven thy grateful song!
 Last in rank among the nations,
 Thou shalt lead the choral throng,—
 Land of promise!
 Thy Redeemer's praise prolong!

THE MOLOKANS OF RUSSIA.

THE readers of the *Missionary Herald* will recall the account given in the number for last December, by the Rev. Mr. Cole, of Erzroom, of an active Protestant community with which he came in contact while at Kars. Mr. Cole calls them "Malagans," and he describes a comparatively small body of people whom he saw, who had been pushed southward by the Russian government, and were just locating about Kars. These people are doubtless identical with those described by Wallace in his valuable work on "Russia"² under the name of "Molokans," or "Molokani." Mr. Wallace spent much time in his investigations concerning these so-called "heretics," and the story of his intercourse with them clearly shows his personal sympathy with their faith. The numerical importance of this sect,—for Mr. Wallace thinks they probably number several hundred thousands,—their evangelical faith while surrounded

¹ Job xxviii. 19.² *Russia*. By D. MACKENZIE WALLACE, M. A. New York. H. Holt & Co. 1877.

by a corrupt form of Christianity, and the fact that they are now coming in close contact with our missions in Eastern Turkey, give great interest to any accounts concerning them. The Molokans whom Mr. Wallace met were living at Samara, some four hundred miles north of the Caspian Sea. They were of the same race as the orthodox members of the Russian (Greek) church, but were known by their better condition and better morals. They were quiet and orderly citizens, of whom no one made any complaint except that they were "heretics." Mr. Wallace at first found great difficulty in learning about them, for they were very reticent, evidently fearing that any information given might be used for their betrayal. The method he employed for opening their mouths was to converse with a Molokan, whenever he met one, first about Scotland, and then about the Scotch Presbyterian Church. "When the peasant heard that there is a country where the people interpret the Scriptures for themselves, have no bishops, and consider the veneration of Icons as idolatry, he invariably listened with profound attention; and when he learned further that in that wonderful country the parishes annually send deputies to an assembly in which all matters pertaining to the church are freely and publicly discussed, he almost always gave free expression to his astonishment, and I had to answer a whole volley of questions. 'Where is that country?' 'Is it to the East, or the West?' 'Is it very far away?' 'If our Presbyter could only hear all that!'"

Brought in this way into kindly relations with these people, Mr. Wallace found them courteous and honest, earnest in search of the truth, thoroughly acquainted with the Bible, some of them seeming to know the New Testament by heart. He gives the following account of their faith and practice:—

"The Molokani have had no means of developing their fundamental principles and forming their vague religious beliefs into a clearly-defined logical system. Their theology is, therefore, in a half-fluid state, so that it is impossible to predict what form it will ultimately assume. 'We have not yet thought about that,' I have frequently been told when I inquired about some abstruse doctrine, 'we must talk about it at the meeting next Sunday. What is your opinion?' Besides this, their fundamental principles allow great latitude for individual and local differences of opinion. They hold that Holy Writ is the only rule of faith and conduct, but that it must be taken in the spiritual, not the literal, sense, as there is no terrestrial authority to which doubtful points can be referred. Each individual is free to adopt the interpretation which commends itself to his own judgment. This will, no doubt, ultimately lead to a variety of sects, and already there is a considerable diversity of opinion between the different communities; but this diversity has not yet been recognized, and I may say that I nowhere found that fanatically dogmatic, quibbling spirit which is the soul of sectarianism.

"For their ecclesiastical organization the Molokani take as their model the early apostolic church, as depicted in the New Testament, and uncompromisingly reject all later authorities. In accordance with this model they have no hierarchy and no paid clergy, but choose among themselves a presbyter and two assistants, — men well known among the brethren for their exemplary life and their knowledge of the Scriptures, — whose duty it is to watch over the religious and moral welfare of the flock. On Sundays they hold meetings in private houses, — for they are not allowed to build churches, — and spend two or three

hours in psalm-singing, prayer, reading of the Scriptures, and friendly conversation on religious subjects. If any one has a doctrinal difficulty which he desires to have cleared up, he states it to the congregation, and some of the others give their opinions, with the texts on which the opinions are founded. If the question seems clearly solved by the texts, it is decided ; if not, it is left open."

There is a decided leaning on the part of the Molokans toward the ceremonial law of the Old Testament. They are strict in practice, exercising a rigid discipline over any member guilty of moral obliquity. In the account which Mr. Cole received from some of their members, the origin of the sect is given as not earlier than the first of this century, but Mr. Wallace states that there are documentary traces of it in the time of Catherine II., who came to the throne in 1762. Though of the opinion that it has hundreds of thousands of adherents, Mr. Wallace admits that it is difficult to estimate with any accuracy the number of the Molokans in Russia. They certainly are to be found in many parts of the empire, about Samara and the Crimea and in Siberia. And now we hear of them meeting our missionaries on the borders of the Turkish Empire. It is apparently the first time they have reached out so as to come in contact with those of other nationalities who will sympathize with their religious life, and who may help them in the development of their faith. Our missionaries who have found this Christian people have "struck a vein" better than any discovered by miners for gold or silver. Who can tell what the future has in store for the missions of the American Board in connection with these interesting people?

HOW THE MONEY GOES.

TAKE the Cesarea station in Asia Minor, a field embracing nearly all of ancient Cappadocia and large portions of Pontus, Galatia, and Lycaonia, with an area of over forty-five thousand square miles. The missionary force consists of four missionary families and one single female missionary from the United States. Cesarea is the center of operations, and the residence of the missionaries, while schools and religious services are kept up in more than thirty other towns and cities. Forty young men are in a station class preparing to become teachers or preachers of the gospel, some of them to go to the seminary at Marsovan. A high school for girls in which efficient teachers are prepared for village school work had last year an attendance of over fifty pupils. There has been granted the present year for the salaries of missionaries, including house rent and all personal expenses, for Dr. Farnsworth, \$990 ; for Messrs. Bartlett, Staver, and Fowle, each (having smaller families), \$825 ; for Miss Closson, \$275 ;— in all, for salaries of missionaries, \$3,740. For twenty-six native preachers, all but four of whom receive a part of their support from the people, \$2,552 ; for seventeen boys' schools, only two of which are wholly supported by mission funds, \$585.40 ; for fifteen girls' schools, four of which are wholly a charge to the Woman's Board, \$1,191.52 ; for aid in building seven houses of worship, one half as a rule being given by the people, \$651 ; for twelve Bible-women, \$514.80 ; for rent of ten different buildings for schools and chapels, \$480 ; for a new high school building for the girls' school,

\$2,200 ; for two teachers of the station class, \$202.40 ; for the support of forty pupils, sixteen for four months, \$140.80, and twenty-four for eight months of the year while engaged in study, \$422.40 ; for students employed in vacation as teachers, colporters, and preachers, \$198 ; for tours over the field, in which one or more of the missionaries are constantly engaged, \$880 ; in all nearly \$14,000. A few other small items might be added, but the above specifications will show for what objects funds are expended, and reveal, too, the economy and wide range of their application.

THE MONTHLY CONCERT.

BY REV. S. J. HUMPHREY, D. D., CHICAGO.

NAPOLEON once said, "The army that stays in its entrenchments is already beaten." Not the spade but the musket is the symbol of a successful campaign. Christians who devote themselves chiefly to fortification and little to movements in the field, work against an essential principle of spiritual warfare. They need to learn, in its inner sense, that which a greater than Napoleon uttered, — "Whosoever will save his life shall lose it." The Monthly Concert is the place where the church makes its chief campaign in foreign parts. A few are at the front in the visible conflict. But the many at home, by their sacrifices and prayers, may, as really as these, have a commanding part among the forces by which Christ is conquering the world. God has appointed that the intercessions of his people shall be the means by which the invisible powers of heaven shall be belted on to the appliances which Christian wisdom and zeal devise to prosecute the missionary work. Consequently prayer is the prime idea in the Monthly Concert. But prayer must be fed by intelligence. It is letting down buckets into an empty well to ask for petitions and gifts where there is no clear knowledge of the objects for which they are sought. And the more real the knowledge is, the more genuine will the interest be out of which alone grow effectual prayer and persistent self-sacrifice.

Some suggestions as to the material and methods by which freshness of interest may be given to the Monthly Concert, will, perhaps, be helpful to many who are working at this somewhat difficult problem. It should be premised that while this article takes simply the foreign missionary view of the Monthly Concert, it heartily recognizes the fact that most churches embrace also various objects in the home field. This addition to the resources of the meeting may be properly left to other pens to present.

1. A few moments at the opening of a meeting can be most profitably spent in a *Bible reading*. A series of twelve of these readings can be easily blocked out for the year. Foreign Missions in the Pentateuch ; The Messiah, not for the Jews alone : The Great Commission ; Development of the Foreign Missionary Idea in the Apostolic Church ; The Significance of Paul's Conversion and call to the Gentile Work, are specimens of the subjects which will easily suggest themselves to the thoughtful student of the Bible.

2. There should be a particular *study of the countries* in which missions are carried on. The first essential for this is a series of maps. Where these cannot

be procured on account of the cost, those of home manufacture will serve an excellent purpose. Map drawing is taught in most of our schools now, and a reference to the *Herald* of December last (page 513) will show, not only that maps can be easily and cheaply made, but that a real advantage is gained by enlisting a larger number in the work. The study of the field may be divided into several topics. The geography, history, and character of the people can be assigned to younger persons. While the religions, the early missions, and the present missionary work may be treated by those who have a wider range of reading. In many places there are those who could contribute the skill of their fingers in free drawings, on a large scale, of idols, costumes, and scenery, serving to give vividness and reality to the work in hand. Care should be taken that all this is clearly made subsidiary to the chief idea of the meeting.

3. In most congregations there are men and women of culture, who would take pains to *prepare papers* on subjects somewhat outside the range of current missionary intelligence. This would not only bring in a new element of interest, but might give a desirable increase of breadth and character to the meeting. A list of such topics as occur at the moment will illustrate this idea. It may also serve to show how abundant is the material by which an earnest and enterprising pastor can bring into this service the best talent of his congregation: Nestorian Missions of the Fourth Century; St. Patrick; Columbo, Columbanus and the Monastery of Iona; Irish Missions of the Sixth and Seventh Century; Missions in Luther's time; Heathen Condition of our Ancestors; Is Civilization without Christianity sufficient? Missions and Commerce; Comparison of Catholic and Protestant Missions in Methods and Results; Early Missions in Japan; Providential Openings for the Gospel made by War; The Chinese Opium Wars; The Religious Significance of the French and English Wars in this Country and in India in 1750 and on; The Battle of Plassy in 1757; The East India Company and Missions; Bishop Heber and the Missionary Hymn; several subjects from the success of other Missionary Societies, as the Moravians, in the West Indies; London Missionary Society in the South Seas and in Madagascar; American Baptists among the Karens and the Telugus; The British Wesleyans in Fiji; and the Church Missionary Society in New Zealand; Sketches of Lives of Martyn, of Brainerd, of Schwartz, of Cary and Marshman, of Ziegenbalg, and of many others; Missionary Martyrs; Reflex Influence of Missions on the churches; Incidental Benefits of Foreign Missions to Science, Geography, and Literature; Kapiolani, the Heroine of Hawaii; Pastor Harms and his Missions; What is the Bramo Somaj? Who is Babu Keshub Chunder Sen? Many other topics will occur to the well-read pastor, while the Indian question in our own land, the opening of Africa—indeed, the new and ever broadening range of the missionary work on every hand, will make the twelve meetings of the year seem by far too few in which to keep abreast with the wonderful unfoldings of the divine providence.

4. The *Missionary Herald* should be used on the supposition that it is seen and read at home. A brief and crisp summary of its contents will be useful, and special mention made of some particular point will often secure a careful reading of what might be otherwise overlooked. It should be understood and enforced, that whatever temporary enthusiasm may be created by any new plan of conducting the meetings, a sustained and productive interest can be had only

through a continuous acquaintance with the current history of the missions as contained in the monthly issues of the *Herald*.

5. It may be well in some cases to give the Monthly Concert into the hands of the *Sunday-school* once or twice a year, letting it take the form of a "Concert Exercise." It will be better yet, however, if this can have a place and time of its own.

6. It is very desirable that the meeting be so planned as that a *large number shall take part* in it. Participation, however slight, is in itself a source of interest to those engaged, and serves to give life and variety to the exercises. Doubtless the pastor could perform each of the parts better than any one else. So can the teacher work out the problems of mathematics before the class better than any of the pupils. But how much would the pupils learn? The Monthly Concert is in part a school for missionary instruction, and accurate ideas can be gained only by something equivalent to study and recitation. Let there be given to one—or a number—a map to draw; to another, the location of missionary stations, existing or proposed, pointing them out on the map, with a brief statement of the missionaries located there. To another a choice extract to be read,—these, in addition to the parts already suggested, will greatly enlarge the circle of those who usually take part in a meeting, and will in like manner increase its hold upon the mass of the congregation.

7. A place for *Volunteer Exercises* should always be made. Intelligent Christians should be encouraged to be on the lookout in their daily reading for pertinent items. An aged minister once said, "I read the newspapers chiefly to see how God is governing the world." The elder Edwards wrote in his autobiography, "If I heard the least hint of anything that happened in any part of the world, that appeared in some respect or other to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be eager to read public news letters mainly for that end, to see if I could not find some news favorable to the interests of religion in the world." When Christians generally come into such a consecration as led this man of God to say, "I had great longings for the advancement of Christ's kingdom in the world, and my secret prayer used to be in great part taken up in praying for it," it will need a *weekly* concert in which they may pour out the overflowing fullness of their hearts for the world's redemption.

8. No plan, however carefully devised, *will run of itself*. The pastor must generally be the motive power. And this need not be so onerous as it might seem. The current reading of a month, with a pigeon-hole for scraps, or envelopes labelled for subjects or particular missions, and a note-book for entering references to books or magazines that decline to be pigeon-holed, will furnish abundant material, and a little enterprise will distribute such portions as are suitable to those assigned to take part in the meeting. It is the testimony of those who have tried some plans of this sort, that the field broadens before them beyond all expectation, and that the material so multiplies and interests them that it filters into their sermons, and permeates their prayers, and lifts into a higher region the whole scope of their ministry. A young pastor who has made this discovery recently said, in the gladness of the new revelation, "I am like the one that Jesus healed, I can only say, Whereas I was blind, now I see!"

9. Finally, it should be kept vividly in mind that all this process of instruction is chiefly a means to inspire more *fervent and importunate prayer*. It is not by might, nor intelligence, nor money, but by the outpouring of the Spirit in answer to prayer that Christ's kingdom is to prevail. This should be the burden of the meeting. It should give color and tone to all the other exercises. Let the prayer be frequent and specific. Especially should the subjects mentioned in the *Herald* from month to month be remembered. It may be discovered that the lips of those who are fluent in petition when themselves or their own church interests are concerned, are unused to this broader range of prayer. But all the more for this should they be put to such supplications, and so it may be learned, in a glad surprise, that the spiritual life they were seeking comes from an unlooked-for source. When Job prayed for his friends *his* captivity was turned. Let Christians generally bring into the storehouse the tithes of prayer for all the world, and the heavens which seemed brass over their heads may be found to have windows from which shall be poured blessings more than they had conceived of. Let them do this and they may perchance discover an undreamed-of meaning in that oft-repeated word of the Lord, "Whosoever shall lose his life for my sake and the gospel's, the same shall find it."

DONATIONS OF MAINE BY COUNTIES.

DONATIONS from the State of Maine to the American Board, not including what was received from legacies, from special offerings for the debt, and from the Woman's Board, declined during our last financial year below the average of the preceding five years about \$2,400. The several counties shared in this decline in round numbers, as follows: Aroostook County fell behind from \$22 to \$15; Cumberland, from \$2,688 to \$2,593; Franklin from \$56 to \$38; Hancock from \$336 to \$191; Kennebec from \$644 to \$424; Knox from \$6 to \$0; Lincoln and Sagadahoc from \$1,040 to \$776; Oxford from \$132 to \$32; Penobscot from \$798 to \$589; Piscataquis from \$132 to \$130; Somerset from \$178 to \$156; Union Conference from \$171 to \$85; Waldo from \$132 to \$122; Washington from \$391 to \$125; York from \$740 to \$432. Contributions from the Woman's Board increased from \$2,579 to \$2,927. Should these latter continue to increase during the present financial year to \$4,000, and should the regular donations from the churches advance from \$6,000 to \$8,500, the total will equal the donations from the good State of Maine five years ago, which were nearly \$12,500. We commend the subject to the ministers and churches of the several local Conferences.

DONATIONS OF NEW HAMPSHIRE BY COUNTIES.

DONATIONS to the American Board from the State of New Hampshire, not including what was received from special offerings for debt, from the Woman's Board, and from legacies, declined during our last financial year from the average of the preceding five years about \$3,000. The several counties shared in this decline as follows: Cheshire County fell behind from \$898 to \$402; Grafton

from \$1,199 to \$795; Hillsboro from \$1,893 to \$1,555; Merrimac from \$1,139 to \$940; Rockingham from \$1,389 to \$1,027; Strafford from \$1,160 to \$432. Against this we put an advance in Coos County from \$74 to \$133, in Sullivan from \$410 to \$451, and in contributions through the Woman's Board from \$2,535 to \$3,475. Should these latter contributions during the present financial year increase to \$5,000, and should those of the churches advance from \$6,000 to \$10,000, the total will equal the contributions from the Granite State of six years ago, which were nearly \$15,000.

DONATIONS OF VERMONT BY COUNTIES.

DONATIONS from the State of Vermont to the American Board, not including what was received from the Woman's Board, from special offerings for the debt, which have been very generous, and from legacies, declined during our last financial year below the average of the preceding five years about \$5,000. The several counties shared in this decline in round numbers as follows: Addison County fell behind from \$827 to \$552; Bennington from \$792 to \$608; Caledonia from \$4,555 to \$1,987; Franklin from \$482 to \$285; Grand Isle from \$46 to \$8; Lamoille from \$144 to \$122; Orange from \$580 to \$411; Orleans from \$546 to \$366; Rutland from \$1,074 to \$1,058; Washington from \$490 to \$258; Windham from \$1,196 to \$659. Against this we place an advance in Chittenden County from \$809 to \$898; in Essex from \$40 to \$53; and in Windsor from \$1,413 to \$1,489. Contributions from the Woman's Board advanced from \$3,790 to \$4,204. Should this increase from the Woman's Board move forward during our present financial year to \$5,000, and should the regular donations from the churches advance from \$9,000 to \$15,000, the total for the year will equal the contributions from the Green Mountain State six years ago, which amounted to \$20,000.

MISSIONS AND COMMERCE.

BY REV. A. C. THOMPSON, D. D.

OCTOBER 5, 1835, the American whale ship "Awashonks," touched at Namarik, one of the Marshall Islands, about forty miles from Ebon. Natives as usual came on board. Of the ship's company, one watch was below, three men were aloft on the lookout for whales, and the rest scattered about the vessel. Without attracting notice at the moment, the natives suddenly grouped themselves and rushed for those sharp, deadly weapons, the whale-spades. In an instant the captain was beheaded; the next moment the first mate was killed, and then the second mate. The same fate befell the man at the wheel; and in all seven victims fell. The savages celebrated their bloody achievement by shouts and a dance on deck, where they had control for an hour. The third mate, — now a highly respected member of a Massachusetts congregation, — having escaped down the fore-hatchway, worked his way aft to the cabin, where were the ship's arms, and began firing from the stern windows at the natives as they

came off from the island in their canoes. A chief, who had stationed himself at the wheel, was killed by a ball fired from the cabin, somewhat at random, through the binnacle. When he fell, the pirates abandoned the ship. Among them was a brother of the fallen chief, carrying with him a severe cut on one arm, which he had received in the brief struggle at the outset of the fray.

Similar scenes were not infrequent at that period in Micronesia. The same year with the foregoing, when the brig "Waverly," Captain Cathcart, touched at one of those islands, all on board were massacred. Six years later the English whaler "Harriet" shared the same fate. Still later (1847), the ship "Triton," of New Bedford, put into Sydenham's Island, one of the Kingsmill group; and while the captain with a boat's crew were ashore making purchases, natives captured the ship, and killed one of the officers as well as several of the men.¹ In October, 1852, the schooner "Glencoe," of San Francisco, was burnt, and her crew murdered by inhabitants of Ebon, and the next month the "Sea-Nymph," also of San Francisco, was cut off at Jaluij. Missionaries of the American Board in Micronesia have learned of numerous other occurrences like the foregoing. Indeed it was a well-known "Ebon fashion" to put foreigners out of the way, a fashion not peculiar to the Marshall group.

When the first "Morning Star" left Kusaie with Messrs. Doane and Pierson and their families, to commence a mission on Ebon, a whaler lying at Kusaie advised in the strongest terms that they should not venture near that region without fire-arms, urging that it would be fool-hardy to do so. A year or two after the missionary work had been begun at Ebon, a boat came in from a vessel lying outside, all on board being armed; and they blustered about, blaming the missionaries for being there in such a state of utter defenselessness. The natives, even then, had conceived such confidence in their Christian friends, and such regard for law and order, as to feel piqued that they should still be regarded as dangerous savages. Human life, whether of natives or foreigners, is now more secure on that island than in San Francisco. One of the natives who, in his heathen state, had killed the master of a foreign vessel, became a Christian some years since, and was received to the church. The man above referred to as wounded on board the "Awashonks," is conjectured to have been the same as that Kaibuke,—a favorite name among the chiefs of this group,—who afterwards befriended the missionaries, in one instance probably saved the "Morning Star" and all on board from destruction, who became a mild and teachable man, and who died in 1863, at the supposed age of threescore years. Mr. Snow has hopes of meeting him among the redeemed.

"The Gospel of peace" is doing for distant islands and for commerce what no other agency, and least of all, ships of war, can accomplish. Missions are the cheapest and most effective marine police for the Pacific.

FOR CHRIST'S SAKE.

THESE words are oftenest on the lips of Christians at the conclusion of their prayers. As there used the phrase expresses in briefest form the plea on which all petitions to God should be based. We shall never be heard because we are

¹ See *History of the American Whale Fishery*. By ALEXANDER STARBUCK. 1878.

worthy, but because he in whose name we pray is worthy. When we say "for Christ's sake," we disclaim personal merit and appeal to the merit of the Redeemer and his work in our behalf.

But there is a further idea contained in this phrase which should be kept in mind. When we ask that for Christ's sake our petition may be granted, we imply not merely that the good we crave is sought on the ground of his merits, but that the granting of that petition will be pleasing to him. We imply that we are seeking the objects for which we have prayed, not for our own advantage solely, but in the interests of Christ. We profess to pray, therefore, not more for ourselves than for him. It is possible that the suggestion that supplications are to be offered in Christ's behalf, may strike some one as bordering on irreverence, since it seems to assume that our Lord is weak, and dependent on human aid. But he who does not see that Jesus has made his earthly work in some large degree dependent upon the prayers and efforts of his people, has misread both Scripture and providence. Some of the modern hymn books have changed Watts' noble version of the seventy-second Psalm, so as to make it read:—

" To him shall endless prayer be made,
And praises throng to crown his head,"

apparently thinking it derogatory to Christ to suppose that prayer could be made *for* him. But Watts simply followed the inspired Psalmist, and the Psalmist was in accord with all Scripture when he said: "Prayer also shall be made for him continually." Our Lord is not unable certainly to carry on his work without our aid, but we are just as certain that it has pleased him to carry on that work with our aid. We may therefore pray and labor *for him*.

But this fact is suggestive of the objects we must chiefly pray for. We cannot pray for selfish ends and then say, *for Christ's sake*. It must be for something in which he is interested, and while we are assured that he is interested in all that really concerns us, we must remember that his thoughts and desires for the world reach far beyond our individual needs. He has a kingdom on earth, which he would have come. There are souls for which he has been in travail and he would have them saved. The reign of righteousness on earth is what seeks. For us to seek these ends is to do what is pleasing to Christ. And it is only when we are thus seeking those interests which are dear to him that we can say over our works and in our prayers, and with fullness of meaning, "For Christ's sake."

AN OLD BANK BOOK.

THERE has recently come into the hands of the Treasurer of the American Board an old Savings Bank book with which is connected an interesting story. The book has the single entry of \$6.00 to the credit of the "Mission to Jerusalem." The deposit was made December 25, 1819, and is made "subject to the order of Jeremiah Evarts, Esq., of Boston, or whoever may be Treasurer of the Foreign Missionary Board." The bank has no other designation than "The Savings Bank," apparently the first and only institution of the kind in New York, and was "kept at the old Alms-House, in Chambers Street." Pinned within the yellow leaves of the book is an order dated May 20, 1820, signed by

Jeremiah Evarts, Treasurer of the A. B. C. F. M., making the \$6.00 payable to Mr. A. G. Phelps. The book and the order seem in some way to have been overlooked until recently, when they were discovered and forwarded by the Hon. William E. Dodge, of New York. The interest on the deposit for these sixty years amounts to \$157.06, so that instead of the original \$6.00 the Board now receives \$163.06.

One of the first thoughts suggested by the sight of this book is of the changes in mission work which have taken place since the now unknown donor gave this sum to the "Mission to Jerusalem." On the 3d of November, 1819, a few weeks before this deposit was made, Levi Parsons and Pliny Fisk had sailed from Boston to establish the mission to Palestine. Ten days before they sailed the brig "Thaddeus" had started on its voyage with the first missionaries for the Sandwich Islands. The only missions established at that time by the American Board, aside from those among the North American Indians, were in Bombay and Ceylon. The receipts of the Board for that year amounted to but \$37,520.63. There seem to have been then but two churches in foreign lands, and these two were composed chiefly of the missionaries and their families. What a change since that day! The twenty-seven fold increase of the sum deposited sixty years ago strikes us as remarkable, but it is small compared with the increase of missionary forces and the increase of fruits within this period. It is difficult to state in figures this increase, since many agencies are now employed instead of the single American Foreign Missionary Society existing in 1819, but the 253 churches, with their 14,526 members and the 1,156 native preachers and helpers now connected with the work of the American Board in foreign lands, indicate somewhat the great advance. Taking a broad view of missionary operations with these sixty years, it is below the truth to say that "a little one has become a thousand."

Possibly some one may suggest that this small sum has earned a great deal since it was deposited, and now it may do a great deal of good. But in this respect is it in any point different from money that has been spent? Who knows how many times a less sum than \$6.00 has been given within sixty years, and as a result the kingdom of God has been grandly advanced on earth, and souls have been ransomed for heaven! What are the gains of gold compared with the spiritual gains which come from gifts made to the cause of Christ. We may rely confidently upon the promise of our Lord, that whatever we do for his kingdom, will bring there its hundredfold of profit both to us and to others. No bank on earth is so sure as is his word.

LETTERS FROM THE MISSIONS.

Japan Mission.

A PASTOR AT ANNAKA. TOKIO.

"MR. GREENE writes from Yokohama, December 12:—

"Mr. Ebina was ordained pastor of the church at Annaka on the 7th inst. Mr.

Neesima was moderator of the council, and preached the sermon. Mr. Atkinson offered the ordaining prayer. Mr. DeForest gave the charge to the pastor. Mr. Matsuyama, the pastor elect of the Kobe church, gave the charge to the people, and I gave the right hand of fellowship.

The church now numbers forty-eight members, and we have every promise of a flourishing pastorate. Mr. Ebina is one of the graduates of the Kioto school, and a man of devoted piety. He enjoys the respect and confidence of both missionaries and native Christians.

"To-morrow we expect to organize a church in Tokio, of eleven members, and to ordain Mr. Kozaki, another graduate of the Kioto school, as its pastor. It has been quite clear to me for some time that we must organize a church in Tokio, or else leave some of our best men without church connection, or practically so. Tokio is the educational as well as political center of Japan, and members of our churches are always to be found there who have recently, at least, shown great unwillingness to unite with the other churches, though we have not failed to urge them to do so. The fault, I conceive, is not altogether theirs, and it certainly ought not to be an offense in our eyes if they prefer the simpler form of organization. The fact that we claim no ecclesiastical jurisdiction over our churches, doubtless leads some of those belonging to the prospective church to favor us."

OKAYAMA. A BUSY STATION.

Mr. Cary, of Okayama, under date of December 5, says:—

"The opportunities are increasing, the only question being how we can meet them and teach the people while they are ready to listen. The list of meetings has just been revised, and that you may see what a busy little station we are, I will give it to you.

"*Sunday*, A. M. Nine o'clock. Sunday-school, followed by a class in Romans, for the teachers and more advanced scholars.

"*P. M.*, 2 o'clock. Preaching service, the sermon specially adapted to Christians.

"*Evening*, 7 o'clock. Preaching services in three different parts of the city. Sermons adapted to new hearers.

"*Monday evening*. Preaching service in a village.

"*Tuesday*, P. M. Women's meeting in south part of city.

"*Evening*. Preaching in east part.

"*Wednesday*, P. M. Women's meeting in north part of city.

"*Evening*. Preaching in northeast part.

"*Thursday*, P. M. Women's meeting in west part.

"*Evening*. Christian's prayer-meeting.

"*Saturday evening*. Bible-school (like Sunday-school) in east part.

"Besides this, Nakagawa and Kanamori spend the time from Monday to Friday at one of the out-stations. Dr. Berry is with them at least one day to engage in medical work. The intention is to visit the important points once a month. The chief difficulty arises from the facts that months are very short, and the calls for work are very numerous. It is quite a question to know how to divide the work advantageously."

A VISIT TO A VILLAGE.

It might seem as if the labors indicated by the foregoing programme were quite enough for the three missionaries in a new station, not yet a year old, but aside from their work in Okayama, frequent visits are made to the surrounding towns and villages. Mr. Cary describes a recent experience in a village of some eight hundred houses, not far from Okayama.

"Arriving at the village just about dusk we stopped at the house of a leading physician. He, with some of his associates, gave us a cordial welcome, and after a few moments of conversation and tea-drinking, took us to the hotel where we were to stop. There we found Nakagawa and Kanamori, who, having come a day before us, had preached the previous evening. The whole upper story of the hotel was given up to our party, affording us very comfortable quarters. To be sure there were no chairs, so we sat on the floor; there was no stove, but its place was supplied by *hibachis*, or large crockery bowls filled with ashes, among which was glowing charcoal; there was neither gas nor kerosene, but cotton wicks placed in saucers of oil gave a feeble light; and though we knew that when bed-time came there would be no beds for us, we also knew that the hotel would be able to supply us with a number of thickly-wadded

comforters which would prove themselves worthy of receiving their English name.

THE VILLAGE RULER.

“Before supper was over the Kocho, or head of the village, with his father and brother, came into the room. The father, being over seventy years old, retained the politeness of the olden time, and was very profuse in bows and polite salutations. As he was somewhat deaf he feared that he might not be able to hear all that was said at the meeting. We told him that if he could not hear we would be glad to have him read about the truth in some tracts that we gave him. He took them with many thanks, promising, after the Japanese idiom, that he would let their words ‘enter into his stomach.’ The Kocho seemed to be considerably interested in the truth, or at least he was willing to do all in his power to obtain a hearing for us. It was through his kindness that the school-house, formerly a Buddhist temple, was placed at our disposal for the evening meeting. As we went there we found a large paper lantern, three feet in diameter, hanging before the door, placed there by our friends of the village who had inscribed it with characters capable of a double interpretation. The plainest meaning was ‘A Talk about Nature;’ while the hidden signification was, ‘An Explanation Born of Heaven.’ Entering the building we found the low benches, about four feet long, had been brought together at one end of the large schoolroom, which was dimly lighted by two smoky kerosene lamps and a paper lantern. Scattered about the room were several *hibachis*, useful not so much for heat as to give coals for lighting the pipes of the people who smoked away diligently until the services commenced. At first there were not many persons present, and the Kocho, who seemed rather nervous at the smallness of the audience, told us that a theatrical performance in the village had doubtless attracted many. He assured us, however, that the best people of the town were at our service. Afterwards more came in until about eighty were present. Though this was a small audience for a new place, it was a very in-

teresting one, as it seemed to be made up of men of character who drank in every word and gave it thoughtful attention. Nakagawa and Kanamori each spoke for an hour.”

AN AFTER-MEETING.

“After the service, returning with the Kocho and some others to the hotel, we got around a copper *hibachi*, two and one half feet in diameter, for what might be called the inquiry meeting. Mr. Moody might think it rather a peculiar one. The village people (the Japanese who came with us never use tobacco) got out their pipes and puffed away in the slow and dignified manner peculiar to this country. As we sat about the fire Nakagawa talked to our friends about our hopes in coming to their village and asked them for their help. This they were ready to offer, though some of them, we fear, more with the thought that it would be for the advantage of the town than from interest to hear the truth. The medical work, as he tried to impress on them, was undertaken by Dr. Berry, not so much for the healing of diseased bodies as with the hope of helping the souls of men.

“I came back that morning in time for school; Kanamori remaining to preach that evening, while Dr. Berry and Nakagawa went on to another village a few miles beyond. There they had a most hearty reception from the officials, doctors, lawyers, and other prominent men. The schools had a half-holiday in order to let the teachers join in the welcome. A company has been formed there to pay the expenses for both the medical and the evangelistic work. Everything seems to point one way; that under God’s blessing great opportunities for work are opening all around us.”

A RUSSIAN GREEK CHURCH.

Since the above letters were in type a communication has been received from Mr. Atkinson, of Kobe, under date of December 29, giving accounts of his journey with Mr. De Forest to Annaka, and of the subsequent organization of the new church at Tokio. On the way to Annaka they were obliged to spend a Sabbath at a

city not heretofore visited by our missionaries where they came in contact with persons belonging to the Russian mission in Japan. The account is specially interesting as indicating the character of the converts made by the Russian Greek church. Mr. Atkinson says :—

“Before reaching the city—its name, I think, I had better not write—we had heard that there were Christians in it. After eating our picnic breakfast we inquired of our host the meeting place of the Jesus-religion people. He told us, and sent a servant with us to show us the way. As we approached a certain street corner we heard the sound of un-Japanese singing, and concluded that we were near the gathering place of the Christians. We approached the building and were shown up stairs. We took off our shoes, as we always do on entering a Japanese house, and entered quite a good-sized room. We saw at a glance that the assembly was not one of Protestant believers. There was a smoke-blackened picture of the Virgin Mary, holding a babe in her lap, hanging on the wall. In front of this was an altar on which was an incense stand in which incense was burning. By the side of this there was a lamp with three branches, to represent the Trinity, probably; in two of the branches only were the wicks burning. In the center of the altar a foreign-bound Bible, or what looked like a Bible, was lying. On the cover a good-sized silver cross was affixed. The priest, a Japanese, with his face to altar and picture, and back to people, was intoning the ritual. The responses were very well chanted by a small choir of boys and girls, with a few adults. The prostrations and signs of the cross were frequent and many.

“When the ritual was completed the priest, a young man of comely appearance, faced the audience, and standing before a desk, dressed in Japanese embroidered cloth, preached a short sermon. Before he had reached this point, we had concluded that we were in an assembly of Russian Greek-church Christians. At first we thought they were French Roman Catholics. The sermon was much more simple than our Protestant Japanese

preach. It presumed on far less knowledge of the Bible than our preachers assume that Christian assemblies have. But it was a good, plain sermon. The story of the Prodigal Son was interestingly told in simple language, and the lesson of the parable clearly brought out. Mr. DeForest and myself felt that it is something to be thankful for that people here and there in Japan are hearing the gospel in its simplicity, even though the preachers and hearers are not conducting their worship of God, nor their governance of believers, just in the way that we think the best.”

THE MISSIONARIES WELCOMED.

“As soon as the services were concluded the audience, consisting of between thirty and forty persons, with their teacher, gathered about us. On learning that we could speak Japanese, and that we were Americans and missionaries, they expressed great delight. The preacher invited us into his own rooms, which were adjoining the audience room. We went, accompanied by every one present. Here we were treated with tea made in the Russian fashion; we were also urged to preach to them. Not being quite certain of our ground we waited for a little importuning. Ultimately we each gave them a brief address. The interview seemed to be a delightful one all round. Before returning to our hotel we took a short walk to the grounds of the old castle. We were accompanied by the preacher and another young man, his assistant, and a few believers. We were at last escorted by them to our hotel. We learned that the Russian priest seldom goes out to visit these young men; but they are required to make frequent reports to the missionaries in Tokio, and to assemble in Tokio once a year. In the evening the young men, with a few of their leading men, came to the hotel for further conversation. After they had retired, a company of still humbler believers came. It seemed as though they could not recover from the joy that they seemed to experience at being sought out by *American* missionaries. They thanked us over and over and over again, and at each expres-

sion of thanks bowed their heads till they touched the matting on the floor. We were quite overcome with their thanks, and were put in great straits for sufficient replies."

A NEW CHURCH AT TOKIO.

Of the exercises in connection with the organization of the church at Tokio, and the ordination of Mr. Kosaki, Mr. Atkinson says : —

"On Saturday morning, December 13, we all, together with members of the churches connected with other missions, and several missionaries connected with other Boards, met in the usual assembly room of our Christians. Mr. Green preached an interesting sermon; and all the other parts were taken by various other persons present. The little church numbers but nine members. But we are sure to have others of our churches going to Tokio; besides this the church will grow through its own labors. I had great anxiety about aiding in the organization of a church in Tokio which could have neither pastor nor American missionary to look after it. But Kosaki's acceptance of the call relieved my mind."

North China Mission.

AN OFFICIAL BAPTIZED.

By the last report from this mission it appears that Dr. Porter, on his arrival, started at once for Shantung, where he was to join Messrs. Smith and Stanley. Mr. Ament writes of matters at Pao-ting-fu, from which station he had been absent for some time : —

"Arriving at Pao-ting-fu I was agreeably surprised to find that our few brothers had been so faithful in keeping up the regular Sabbath service, and were ready to give me so cordial a welcome at our first gathering. After a few days a man presented himself who said he had been waiting more than a month for the arrival of a preacher of the Jesus doctrine. He continued to come regularly to all our gatherings, bought many books and paid for them in a most gratifying manner.

"Several years ago, in some way or other from some member of this station,

he secured a copy of the New Testament, and this book he had studiously perused. He is in official employ, and in the yamen he endured no little persecution for reading the foreign book. For several years he has seen no one who could explain its contents. Having obtained leave of absence, he came to Pao-ting-fu, and was much disappointed when he found we were all gone.

"About a month after my arrival he said his furlough had nearly expired, but before he returned to his employment in another city he would like to receive baptism, and if I had no objection he would like to have his two little boys baptized at the same time. We decided to have a service especially for his family, as he was so soon to leave. The new brother came with his wife and boys, a *whole family* for the first time at Christian service. Surely it was an epoch in their lives. At this service, perhaps for the first time in the history of this station, we had three whole families at our Sabbath gathering. It was a day of rejoicing. As one of the helpers remarked with an idiom peculiarly Chinese, 'This church has a little bit of a flourishing condition.'"

Micronesian Mission.

THE SCHOOL AT PONAPE.

A BRIEF letter has been received from Mr. Rand, of Ponape, dated August 7. He says : —

"I have enjoyed this year's work thus far better than any other spent on Ponape; our school being so much larger than the one we had at U, and there being so many scholars whom we hope to make teachers either for the home or foreign work. There are four or five couples in school who are expecting to go to the westward as teachers by the "Morning Star." Most of them will probably go to Ruk. The Lord is opening wide the door there to let in the light. Letters from the teachers at Losap and Nomr report the work advancing at both places. Some of the Ruk people have been at Nomr most of the year, getting what light they can, waiting for the "Morning Star," and

hoping to get teachers to return with them to their home.

"I am looking forward with increasing interest to the visit to Mortlock and Ruk by the "Star" this year. I hope to find a number of the Mortlock people who will be prepared and willing to come to Ponape and stay till ready to go as teachers to spread, in the regions beyond, the good news which they have so eagerly received. May we not hope, even with what force we have on Ponape, and with God's blessing on the labors of our Ponape and Mortlock helpers, to push on till we reach Yap and the Pelews. Though we may be able to reach and Christianize all the islands of the Caroline group from Ponape, I still think, as I have written before, that it can be done with as little expense and very much quicker, easier, and better by having two families at Yap."

FROM SOLOMON AND MOSES.

The readers of the *Herald* will recall these as the names of missionaries sent by the Ponape Board to its chosen foreign missionary field, the Mortlock Islands. Solomon is the teacher whom the young Oniop church gave up last year that he might go to Losap. See the *Herald* for June last, page 218. Both these teachers have found means to send letters to Mr. Sturges at Ponape, and as they so well represent the men and their work, we give the letters as transmitted to us. The first is from Solomon, dated Losap, written partly March 29, and partly July 11:—

"Good day Sir, Papa Sturges,—Now this we wish to inform you,—that this people care for us all the time. Also this, they are cutting the timbers for our chapel, and they work industriously. But this is a difficulty. They are unable to work some days because they are weak for want of food, for there is now a great famine here. We admire their generosity in doing without food themselves and giving it to us, from their great love to us. We also praise God that he has brought to us a chief from Ruk. He is with Moses (on Nomr) and says he is going to prepare for your return. For this we are very joyful. There is also a man from Ruk at this place. He has a son who is learning

to read. We are glad to learn from them about those places which are still in darkness, for we greatly pity them. This people was made very happy by the letter you sent them. They wish to hear all our letters from Ponape.

"We wish to tell you of another chief who came to us and saw how the truth was flourishing at these two places (Losap and Nomr). He commenced praying, and wishes us to write and inform you that he wants a teacher. After he went home he tried to hold religious services with his people, and all were greatly pleased. In this we rejoice that other places are preparing to receive religion.

"Also this. The people here are working on our chapel, and it is a fine building. Moses came and helped us raise it. It was raised June 28. Here are our Christian salutations to the teachers and Christians on Ponape. We are very happy in God. This from me.

"SOLOMON AND MY WIFE."

MOSES AT NOMR.

Moses writes from Nomr, March 25:—

"Good day, Father Sturges,—A canoe belonging to Losap has just come from Ruk, and says there is a ship there that is going to Ponape, and may call here and at Losap, and I write this letter waiting for her.

"A sickness has come to Nomr and Losap, and also Ruk, from which some chiefs have died, also many people. Some of the chiefs say it is because their friends did not incline to religion that they died. Some have come to me for instruction. When I lived at Etal (the island from which he was removed to Nomr) a man came there from Ruk and heard my teachings. He returned to Ruk, and remembered what he had learned, and as soon as he heard of my being here, at Nomr, he came here quickly, and is preparing to be a Christian. He is a chief. He sends to you his salutations, and wishes me to tell you that he is going back to Ruk, and then coming again here to wait for you, for he wishes to receive a teacher.

"We have the timbers for our chapel ready—it will probably be raised next May. We have also a school. Some of

the boys and girls learn quickly to read and write, and they help teach the others. I greatly praise God for inclining the hearts of many to the truth. The letters that you sent to us reached Mortlock, and some canoes brought them to us March 18. We were made very happy by hearing from Ponape. I mean to be earnest in leading the people to the truth, also in teaching school, and building our chapel. Our bodies are well. MOSES."

European Turkey Mission.

CHANGED ASPECT IN EASTERN ROUMELIA.

MR. MARSH, writing from Philippopolis, December 4, says:—

"The number of my acquaintances all through this region is increasing; and wherever I go I find many who seem friendly. It seems to me that there is a great change in the feelings of the people towards us and our work. There are many ways in which they seem to be ready to be influenced by us. We often regret that there is a limit to our time and strength.

"A literary society has been formed in Philippopolis with a lecture every Saturday evening. The first lecture was given by the Minister of Public Instruction. In the course of his remarks he heartily recommended the Bible as the most helpful book for the formation of good character. The next lecture which I heard was by a somewhat noted and enlightened ecclesiastic of this city, on 'The Condition of the Bulgarian Clergy.' He drew a sad picture of its past and present condition, and urged that measures be taken for its improvement. As he was referring to one of the darkest times in its history, he said: 'Then came the missionaries, who trained up and sent out their sweet-mouthed preachers to draw away our people from the orthodox Bulgarian faith.' And as he was lamenting their success, he declared: 'But this was the first time that our people ever heard the word of God.' Well, we can stand a good deal of battering, if they will apply that kind of comfort and approbation.

"From my acquaintance with Bulgarian

affairs in Eastern Roumelia I am inclined to think that a sense of their increased responsibilities and the possibilities of the future is leading the Bulgarians to be more serious and earnest, and to seek more conscientiously the best means for their self-improvement. They have chosen good men for the highest government offices in the towns; and it has been a pleasure to me that I could think of a number of these as my personal acquaintances and friends.

"Notwithstanding some drawbacks the circulation of the Scriptures goes on quite well. Although, until very lately, we have been much troubled because of inadequate postal facilities we have found means to keep up a fair circulation of our Bulgarian paper, the *Zornitza*."

FROM A BULGARIAN PASTOR.

Rev. Mr. Locke, of Samokov, temporarily in this country after eleven years of service in European Turkey, gives the following as the substance of a letter recently received from Pastor Boyadjieff, of the church at Yamboul.

"Pastor B. has been in attendance upon the Representative Assembly of the Province of Roumelia. Seven persons were members of that assembly by virtue of their position as the heads of the seven faiths professed by the people of the province. Pastor B. was chosen by the Protestants of the province to represent them. He speaks of the weight it was upon his spirits to be obliged to give himself to the consideration of worldly questions from morning till night, and he longs for the close when he can return to his work at Yamboul. Just before he left—now two months since—his people had completed a chapel for public worship, large enough to seat 250 persons, it being somewhat larger than the present needs—giving room to grow. He speaks of the prominence given himself and his six associates in the assembly, and of the freedom which each one of them had to uphold and strengthen and defend by his voice and vote the people of his faith. He says that so far as freedom to work, to preach, to labor among all people, there never was so much freedom under Turkish rule as now. As to the press, it is

perfectly free, — one can print what he pleases, even in opposition to the ministry, if he so desires.

“He speaks of the great change among the people in their feelings and conduct towards the Protestants and the missionaries, and that any spirit of persecution is frowned upon. The Turks who formerly dwelt in Yamboul and Slevin, but who have been absent for almost two years, have now returned, only to find desolated dwellings.

“One of the graduates of last summer’s class of the Female Boarding School at Samokov is teaching school at Yamboul. She has fifty-three pupils, forty-five of them girls. She might have one hundred or more did they have permission to attend. Another of the same class has resumed her work as Bible-woman in Yamboul, and meets with good success. In a word, the outlook was never so hopeful, never so promising. In Kayludere, a village not distant from Yamboul, where there was such a violent persecution about eighteen months ago, the work has wonderful progress. The Protestants are the only people in the village that know how to read, and they occupy a place of honor because of this fact. There seems to be a reaching out all around; even the Assembly is moved to consider what it can do for the spiritual good of the members of the orthodox church.”

Eastern Turkey Mission.

WORK IN KOORDISTAN.

MR. BROWNE, of Harpoot, devotes most of his time to touring among the out-stations, and he has recently reported a visit paid by himself and Miss Seymour to the Koordish town of Redwan and its vicinity. They were accompanied by Pastor Kavmè, of the Redwan Church, who has been for some time at Harpoot, and was now returning to his charge. After a long and somewhat perilous journey, the party reached the river Redwan, from which point we give the story as contained in Mr. Browne’s journal: —

“November 1. To-day we had no sooner forded the Redwan than we saw

Pastor Kavmè’s people and friends come pouring out to meet him, shaking and kissing his hands, and many his cheeks also, in truly patriarchal manner. The throng increased till I was reminded of the old Roman conquerors returning in triumph. But how much grander the ‘triumph’ of this faithful soldier of Jesus Christ, enthroned in no splendid chariot but in the hearts of his people.”

REDWAN AND VICINITY.

“November 5. Yesterday I went with the pastor to visit a neighboring village, Harnük, to which this Redwan church sent one of their members to labor last May. On our approach the chief man of the village, and head of the Syrian community, came out with his son to meet us, led us to his house, and afterwards conducted us over it. He himself prepared our coffee as a token of signal honor, and finally conducted us to our helper’s room. Though the pillar of his church, and strongly opposed to Protestantism, he is a warm friend of Pastor Kavmè, who hopes he may yet accept the truth as it is in Jesus. Though the work here has newly opened, and has been bitterly opposed, it has obtained a good hold. Already there are at least five converts, and the helper has a little school, with hopes of many more scholars in the winter. I was much pleased with the simple faith and piety of our helper there, who, though entirely untaught save by himself, has his deficiencies more than supplied by his spirituality and zeal. The Redwan brethren are already taking steps to buy a place for a permanent home and preaching place for this faithful worker.

“November 7. To-day we returned from a delightful visit to Tul — a village five hours to the south, to which this church sent another of its members to labor three years ago. Starting yesterday morning from Redwan we reached there early in the afternoon. The preacher was eagerly expecting us, having heard of our arrival, and greeted us with unusual heartiness, saying, if we had not come to-day, he was going to start in the morning to see us. The sisters pounced upon Miss Seymour, and seemed almost disposed to devour

her in their joy. During the afternoon we visited the school, where we found twenty-six boys and girls instructed by this preacher, who, like the one in the other village, is entirely self-taught, save what he has been taught at the feet of the Great Teacher. The unusual brightness and promise of the pupils pleased us exceedingly, Miss Seymour and I agreeing that here was some splendid material for the college, if grinding poverty does not keep them away and send them off to earn their bread, as it does their fathers. We saw almost none of the brethren, they being scattered as far as Mosul, five days down the Tigris, in search of work and bread for their families. For lack of rain their grain has this year again almost entirely failed them, and how they are to subsist through the winter and till next harvest, only He who careth for the sparrows knoweth. Some already are forced to eat bread made of ground *acorns* which they gather on the mountains. Yet, the preacher says, not one complains at their hard lot, nor murmurs that God withholds their daily bread."

"BATTLE OF CUNAXA AND THE TEN THOUSAND."

"Little did I dream in old Exeter days, when grinding out the story of the Battle of the old Carduchi and the Ten Thousand, I should ever see, if not the very spot, at least one so near it. Some say this very village is where such bravery was shown in opposing the Greeks' retreat. Its situation on a hill at the junction of the Tigris and Bootan marks it as a place of great natural strength, while the remains of walls and towers renders such a supposition quite probable. But whether it was that famous stronghold or not, certain it is that it is now bravely held for Christ. Under the crumbling ruins of its ancient walls, the preacher led us to the very meeting place of the two rivers. What terrible scenes it may have often witnessed during all the centuries those waters have been flowing on, who can say? But here, at the confluence of the two streams, under a fine old fig tree, is the favorite 'meeting place' of Christ and these his faithful disciples. During the

summer, every Sabbath evening they meet here, like so many guileless Nathaniels, and keep tryst with their Beloved.

"I cannot speak of the thronged meeting in the evening and all it did for me, nor of Miss Seymour's similar meeting this morning with the women, in which, though our words had to be interpreted, our hearts burned within us as we spoke. Of the twenty Armenian houses thirteen are already won to the truth, all of which pay tithes into the Lord's treasury, while the earnest preacher confidently expects to gain the remainder for Christ."

CHARACTERISTICS OF THE KOORDISTAN WORK.

"*November 10.* To-day we reluctantly broke away from these loving brethren and turned our faces homeward. If crowds came out to welcome us, far greater accompanied us a long distance on our way. Again and again we took leave, and again they followed us, to say a last word to the three boys we were taking back with us to the college. Our final parting was an almost exact reproduction of Acts xxi. 5, we being on the bank of the Tigris instead of the sea.

"And now a word as to the character of all this Koordistan work. If there is one word which better than any other describes it, that word is apostolic; apostolic in its nature, its methods, and the manifest blessing of the Master. This pastor and these preachers are earnest, filled with the Spirit, and therefore fully consecrated to their beloved work, and our great desire and prayer is that the two new men we have just sent to the front may be baptized with the same spirit. It follows naturally that the general character of the work differs from that too often seen here, not simply in the intimate and affectionate relations of pastor and people, but it is of a far more practical as well as radical type, having little of the superficiality which is apt to mark Oriental piety. The members of this church seemed thoroughly converted, head, heart, and pocket. As a consequence a large part give tithes of all they possess, of their money and service, to the cause they love, not in word only, but in deed and in truth.

“One brother, who has perhaps the finest store in the market, not only gives tithes himself, but his wife and children also make their Sabbath offerings, and he is equally noted for his charitable deeds and his upright dealings, so much so indeed that Armenians, Turks, and Koords even, consign to him produce to sell, and money, with little, if any, security, content to receive from him in return what he says is right. Indeed I have never been in a place where the Protestant name stands so high even among those who most bitterly oppose it.”

Mahratta Mission.

A MOHAMMEDAN CONVERTED.

MR. PARK, of Bombay, under date of November 24, reports several cases of conversion, and among them the following:—

“A young Mohammedan of very high family, well educated, who lives right opposite our chapel, a few years ago began to read the Bible in order to be able to argue with and controvert Christians. His reading had precisely the contrary effect to that intended. He became convinced of the truth of Christianity. He often attended the preaching in our chapel, and frequently went to other churches. Some of the ladies of the Zenana Mission here visited the ladies of his family, and he had frequent opportunities of talking with them. He also visited missionaries at their houses. Last June he began to call on me, and came to me many times. I tried to remove his difficulties as I could, and lent him several books which helped him. Last month he got tired of trying to live as a secret Christian, and determined to be baptized. He informed me of his purpose. His friends began to make great opposition. His father is dead, but his mother and older brothers are very violent in their opposition.

“A short time ago one of his brothers told him that he must, in twenty days, abandon all thoughts of Christianity, ‘otherwise,’ said his brother, ‘I will do to you whatever I like.’ The young man came to me, and said he thought it would

be best to leave Bombay for a time. I made arrangements for him to go to our missionaries at Ahmednuggur. But before the twenty days had expired his brother drove him from the house, and told one of the Zenana Mission ladies that only fear of British law prevented him from taking his brother’s life. The young man came to me, with his Bible in his hand, and nothing else, save the clothes on his person. He had literally given up *all* for Christ. His brother, when he went away, told him to look out for himself.

“The meaning of such threats can hardly be mistaken. The almost unanimous opinion of those with whom I talked was that his life would not be safe in Bombay. Only Vishnupunt—who is as bold as a lion—would have had him stay. We sent him to Ahmednuggur, and he was baptized by Dr. Fairbank on the 16th inst. Now his friends are beginning to make trouble. The family occupies a prominent position in the Mussulman community here, and though they themselves might be willing to drop the matter, and simply regard him as dead, they are so taunted by their co-religionists at one of the family having become a Christian, that they think they must do something, in order ‘to wipe this blot from their characters,’ as they phrase it. They threaten to bring the matter before the courts. We await the issue with deep interest, not to say anxiety.”

Ceylon Mission.

SPIRITUAL CONDITION OF JAFFNA.

MR. W. W. HOWLAND, in order to prepare himself to speak on “The signs of the times in Jaffna,” addressed a series of inquiries to several prominent natives, most of them pastors in different parts of Jaffna. From the interesting replies made by these men, brief extracts are here given. One pastor says:—

“Every house is well visited, and most possess some Scripture portions. Truth is made known to all, and many have a good knowledge of Scripture stories, the commandments, and even of Bible texts.

No doubt the people begin to have a clear insight into the character of Jesus and his pure doctrines. The fixing of the tent in the villages was a means of making the people know about the arrival of the Evangelist. Many people come to the missionary lady in the tent. The truths that all men are sinners, and that Jesus is the only Saviour for man, have been well pointed out. We may expect a great change here, when this unbelieving generation has passed away. The influence of the Christian teachers has a remarkable effect."

A teacher, formerly a Bible-reader, says:—

"In the days of Mr. Winslow and Mr. Spaulding the farmers and high caste people of the villages were enemies to the Bible and its teachings, and some of them made songs with the design of showing that the Bible is false. Whenever meetings were held, and tracts distributed, they disturbed the meetings, disputed without listening to what was said, tore in pieces the tracts in our presence, laughed at those who received them. Now many have their children study in our schools. They ask for Scripture portions and tracts, and read or get them read to them by others. Moreover they receive cordially those who come to their houses to talk with them and listen to their instructions. Many women purchase and beg books for their children and grandchildren, and listen as they read and study them. When they see grown-up girls and women being regularly taught to read, they praise it as a good thing. 'But,' they say, 'if *we* embrace this religion, our people will cast us off and have no fellowship with us.'

THE STATE OF THE CHURCHES.

In answer to a question as to the bearing of the professed Christians in his vicinity, one native replied:—

"Christianity is rooted in the soil. The knowledge of the Bible is daily increasing. It is loved. Just as Jaffna owes its foundation to microscopic coral insects, the little things in creation, so the church here owes its strength to the believing little ones."

Another replies to the same question:—

"I can now remember the time when I myself, even after I became a Christian, with some others who were with me at that time, read and studied the Bible only as *a* book, but now it is read and studied as *the* Book, — as the Word of God, — as a gracious message sent by an affectionate Father."

Two or three of those of whom inquiries were made, report that there seems to be more worldliness among Christians than in former times. One says:—

"It is my decided conviction that there is more consecration to Christ and his cause now than ever. Still the increase of worldliness, of love of display, of covetousness, and pride of family, and of intemperance is a great hindrance to many Christians, in their entire consecration to Christ and his cause. This is a thing to be deplored greatly."

The testimony of all the others is different from the above as to the increase of intemperance. One says: "I am very glad to say there is no increase of intemperance among Christians." Another; "Formerly I remember certain cases of intemperance among Christians. Now I know of no such cases." Another: "With regard to the churches of the American Mission, I may safely say that the vice of intemperance does not exist in them to any perceptible degree."

THE HEATHEN COMMUNITIES.

As to the state of the heathen community and what is to be argued from the fact that new heathen temples are being built, and the greater pomp with which pagan festivals are celebrated, various replies are given. One says:—

"The temple building and gaudy festivals I consider as the flickering away of heathenism. The people at large see that Christianity is a substantial religion; that it has taken root in Jaffna; that there are sincere Christians in the country, and the intelligent portions of them are ashamed to speak of those whom they consider as sincere as 'salary Christians.'

Another says: "Undoubtedly Christianity is producing in many minds a decided conviction of its truth, and the in-

stances are becoming numerous wherein nothing prevents an open profession of our religion but the want of a lively impression of spiritual danger, and of the necessity of seeking first the kingdom of God and his righteousness. Many who are well educated believe the truth of the Bible, but by worldly indifference on the one hand, and social influences on the other, are hindered from making a public profession of their faith in Christ, and thus many are now apparently neutral and careless."

Another says: "No doubt that there is now less confidence in the idol gods. This is the case among those who are educated or who are intimately connected with the educated, or with those who have become Christians, while the ignorant or uneducated class still have confidence in them. Instead of believing on many gods as in former times, the educated class believe only in one God."

Another: "Confidence in idols is shaken. This is manifest from the fact that managers of temples go begging for people to come and assist them in carrying idols and drawing cars. Festivals are less frequented. If there was no display of fireworks there would be no crowd to witness festivals. Vows are ordinarily made only by illiterate people."

The government inspector of schools, Mr. R. Breckenridge, formerly Principal of the Batticotta High School, who is, in the performance of his duties as inspector, conversant with all parts of the district, says: "In villages where Christian teachers are faithful, and catechists ardent at the gospel work, the people are pleasant in conversation, with eyes meaning something. Schoolboys do not show any inclination to go to idol shrines; the people speak approvingly of the Christian principles, and do not grudge listening to preaching; certain ancestral ceremonies are abandoned as cumbersome and useless, and in common conversation they rarely abuse others or swear. They dress more neatly than they used to. Houses and compounds are kept cleanly. There

are signs of improvement which I have noticed in many villages in the district and in the islands. Where school teachers are heathen or heathenish, and where catechists are eye-servants, there is heathen gloom."

THE OUTLOOK.

In briefly reviewing the answers to his letters, Mr. Howland says:—

"As you will understand by these extracts, the people are, many of them, in what may be considered a critical state,—their confidence in idolatry shaken, yet with but little real conviction of sin or of the need of a Saviour. What seems to be especially needed is earnest, faithful labor, pressing the truth home to individuals. Above all you will be impressed, as we are, with the great need of a special manifestation of that power which alone can convince 'of sin, of righteousness, and of judgment.'

"You are already aware that the state of things in Jaffna is different from that of Southern India, from the fact that the Christians here are almost exclusively from the higher and better educated classes, and that they have here come over to Christianity, not at all by villages, and rarely by families, so that the Christians are more or less isolated, scattered here and there in the different villages, a single Christian in a heathen family, or a Christian household surrounded by heathen neighbors, many of them relatives. This state of things has its dangers as well as its advantages. If the Christians thus situated are consistent and faithful, their influence must be felt. And the fact is encouraging that the accessions to the churches from the heathen are so largely from the immediate relatives of Christians,—a brother, sister, father, or mother coming one by one, as the result of an intelligent conviction and acceptance of the truth. I think I have already mentioned that the additions to the Oodooville church during the past year were nearly all connected thus with Christian relatives; and the same is true of most of those who are now considered more or less interested."

MISSIONS OF OTHER BOARDS.

PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

THE following table shows at a glance the foreign fields in which the Episcopal Church of America is laboring, and the forces employed:—

	Bishops.	Clergymen.	Missionary Physician.	Foreign Ladies.	Catechists and Teachers.	Total Employed.
Western Africa . . .	1	10	2	2	18	23
China	1	9	1	7	66	84
Greece	—	—	—	1	12	13
Japan	1	7	1	6	12	27
Haiti	1	8	—	—	—	9
Mexico	3	2	—	—	60	65
Total	7	36	4	16	168	230

Among the North American Indians the Episcopal Board of missions sustains a bishop and twelve white clergymen, aside from eleven native clergymen and fourteen native catechists. The total receipts for the Foreign Department for the year 1878-79 were \$148,692.84.

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THE ENGLISH BAPTIST MISSION AT CONGO.

THE *Missionary Herald* of the English Baptist Board brings reports from Mr. Comber, of the Congo Mission, as recent as September 26. All was going well at San Salvador, but the plan of pushing on by way of Makuta to reach Stanley Pool, on the Upper Congo, had been abandoned on account of the unwillingness of the chiefs beyond San Salvador, especially one Lusu-Mpemba, of Tungwa, to allow white people to pass. It is proposed now to make a new effort to reach the upper Congo by way of Zombo or Kinouka.

Of the progress at San Salvador, which, as our readers know, has just been occupied as a missionary station, the accounts are quite full. The king and the people seem to have cordially welcomed the missionaries. A letter from Mr. Bentley says:—

“The children were at first a little shy,

but now we are great friends. They, and many grown up children too, are most anxious for us to commence school. Some half-dozen of them know their letters, and two read very well.

“Sunday is the day when there is the best opportunity, and they make good use of our spare time. If I go over into the tent to read, in five minutes there is quite a swarm of boys round me. ‘Senhor, twala livros tanga’ (bring the books, sir, to learn). There is no standing that, so I shut my book, and rake out the Portuguese Testaments, and give them a lesson. One cannot help liking these boys, bright, merry fellows, and really wanting to learn, watching for our spare moments, and taking possession of them as soon as they appear. We have become great friends. When we are out on our daily work they come up to us asking us to teach them. As I was starting last Monday week to go to the river to see after the making of the canoe, Kalendena, one of the boys, came up to me to know if there was school that day the same as yesterday (Sunday), and went away quite disappointed when I told him I must go to the river. Last night two boys came to me to know whether this would be Domingo (Sunday), and school.

“It is no use to multiply these instances to show how anxious they are to learn. They also seem really attached to us. They follow us about. If we have to go out of the town we have a string of boys. They will come down to the river for the whole day, and help in any way they can,—*anything to be with us*. It is not all curiosity that leads them to do this, for, after all due allowances have been made for that, it does not take much ingenuity to see that many of the children have become really attached to us. If we walk through the town they run up and take our hands. Of the little girls we see scarcely anything; I suppose they go with their mothers to the farms.

“The king has also shown us kindness. He is an African, of course, but he has given good evidence that his heart is

kindly disposed towards us. He heard of our services in our tent on Sunday, and sent a message that it was not well 'that we should hold our service there; we should come to his courtyard, for he was a Christian [he signs *Rei Catholico*], and wished to join in the service, and his people might also be present.' We gladly promised that the next Sunday it should be as he wished. Accordingly last Sunday week we held our first service. At the appointed time we heard the royal drums calling the people together, and we went to the courtyard. Mats, rugs, a table, and chairs were arranged at one end, and while we put the harmonium together the drummers were beating a loud call on two old military drums. The king came out, and in a few minutes we commenced the service. It was conducted in Portuguese, and translated by Dom Garcia (first secretary) to the king and people.

"The parable of the prodigal son was the subject, and at the end of the exposition the king made an energetic speech to the people, summing up the whole matter. He then told us, through his interpreter, that he knew that what we had said about the love of God was quite true; but he felt that he could not do those things which are pleasing to God. He wished us to come to him every day to talk to him about these things, and to tell him how a man can pray to God and become fit for heaven. There were about eighty persons present, and we learnt afterwards that the King, of his own accord, had sent a messenger round the town on the previous day announcing that the next day would be Sunday, and that no one was to go far away, that so all might be present at the service.

"To-day we have held our second service. Last night we heard the herald shouting all over the town. We did not doubt that it was the king's message about to-day. We heard the royal drums, and repaired to the courtyard, and have had a most interesting service. There were about two hundred present, among whom some eighty were women, for Mr. Comber expressed a wish yesterday that the women should also be present. The

king's wives were looking and listening through the palings of their compound, close beside us, but are not reckoned among the eighty. They all behave in a most decorous manner during service. At prayer time the king kneels at the table, while the people, who are squatting on the ground, bend down their heads to their knees, and remain in perfect quietness."



THE LIVINGSTONE INLAND MISSION.

THIS English Society, at the head of which is Mr. H. Grattan Guinness, is engaged in missionary labors on the Congo, not far from the field of the English Baptists. Five missionaries, two of whom are married, are now engaged in the work. From a letter of one of these missionaries the following items are taken:—

"About 160 miles from the mouth of the Congo is our first station, Cardiff. This is the highest point where a canoe can be managed; and three miles above are the Yellala rapids. Here the river is very winding, narrow, and obstructed by rocks. As yet the king of Yellala has not permitted us to visit them, being afraid that we shall eat up his men.

"Our principal station, Cory, is about eighteen miles from the other. It is situated in a comparatively thickly populated neighborhood, and has within an hour's walk, six villages, with from one hundred to five hundred inhabitants each, presided over by kings or chiefs, after whom they are generally named. These kings can make their own laws, and change them at pleasure. They have absolute control over their subjects, especially over the women, who are profitable articles of trade. A man's wealth is estimated by the number of his wives; a king has often two or three hundred. The women are, as a rule, badly treated, being compelled to do the hardest work, such as building and working in the fields. They are the bread-winners and housekeepers, and if, for any reason, they fail in what is considered their duty, a severe flogging is the punishment.

"Slavery is another very sad characteristic of Congoland; the kings, of course, are the great slaveholders, having the first

right over their subjects, whose wages they can claim, or they are at liberty to sell them right off. The following are the usual prices: A man about thirty years of age would cost £2 10s. and upwards; a woman, £1 10s.; a boy or girl, £1. From the mouth of the Congo to Stanley Pool, the country is possessed by two different tribes; the first that we meet with in going up the country is called Fijot, and that farther in the interior Mossi Fijot. The languages differ very slightly, so that by learning one the other can be understood. The habits also of the two people are much alike. As may be imagined, the natives are always at war among themselves. A reputation for bravery is their one aspiration, as they think that it is pleasing to their gods. I am thankful to say that in the district where we have been, many wars have been prevented by our interference and remonstrance. Also their confidence in their gods has been lessened, and in some cases the images have been entirely put away.

“They believe that there is a God in the sky, who, however, has nothing to do with them, but only with the white people. There is a house set apart for idols, to which the natives resort for prayer in times of war, sickness, or any other danger.

“And here, I may say, that we owe

our influence and opportunities for going among the people, principally to the little knowledge of medicine that we possess, and I would suggest that those who are sent should make it part of their preparation to learn all they can do in that way. People come long distances to us for something to restore their sick, and thus give us an opportunity of preaching the Gospel to them.”

FREEWILL BAPTIST MISSIONS.

FROM the *The Free Will Baptist Register and Year Book* for 1880, we gather the following facts concerning the Foreign missionary work of that denomination of American Christians. It has in its employ six male and twelve female missionaries, besides several native preachers. This force is laboring at five different stations in the province of Bengal, India. The present membership of the five churches is 478, the past year having been one of marked progress. The receipts for the last financial year for foreign missions amounted to \$19,934.94. The missionary at Balasore reports that in his vicinity three or four hundred families had discarded idols and were believers in Christianity as far as they understood it, and he calls earnestly for reënforcement.

GLEANINGS FROM LETTERS.

—IT is now more than two months since the cabinet at Vienna decided that our believing, and so long persecuted, brethren in Stupitz and Sibrzin should have the privilege of holding family worship with invited guests; and yet up to this time the needed official document has not reached them. During this time they have held weekly meetings except when prevented by the police, who now come nearly every other Sunday. Occasionally, meetings are held with them on week days by some one from Prague or Krabschitz. In another village, not far from Sibrzin, there are a few souls who gladly listen to the words of life. In Northeastern Bohemia persecution is on the increase. Rev. Mr. Balzar (a Re-

formed minister, but not connected with the State Church) whose work has been tolerated, or rather ignored, by government these last ten years, was ordered some time ago to stop preaching. Feeling that he could not conscientiously stop preaching he has continued his work. Now he is being repeatedly fined for conducting meetings, and his people for attending them. On the 30th ult. he was fined again \$20.00, and the people \$2.50 or \$5.00 each, according to its being first or second offense. Other trials and larger fines are pending.—*A. W. Clark, Prague, Austria.*

—Yesterday afternoon seventy persons were present in our new chapel, including some grandparents and some grandchildren, and were all organized into seven

Sunday-school classes. It is a new departure for Philippopolis, but seems to be popular at once.

It is also noteworthy that the Turks apparently regard our enterprise with favor. One young man wants to attend our Sunday-school to learn to read Bulgarian. Another middle aged Mussulman begged me the other day to give him a Bible, as he wanted to study it. One of the chief secretaries of the Governor-general recently suggested that we ought to push our work in the villages of the Bulgarian-speaking Moslems. He probably had in mind their becoming more tractable subjects for government, but at any rate the suggestion from such a source is significant.—*L. Bond, Jr., Philippopolis, European Turkey.*

— After six hours' ride from Griveh we came to Terakli, a beautiful town in the midst of a thickly settled agricultural district, wholly Mohammedan. The chief industry of the town is the manufacture of wooden spoons from boxwood which is found in the forests along the Black Sea. The spoons are taken in large quantities to Constantinople, and by traders to all parts of the country. The spoon makers have the dress and appearance of Imams and we were surprised to find that all could read. We had with us the new edition of the Turkish Bible, in which they became much interested. They would stop their work for hours to read it. We sold one entire Bible and several portions.—*J. W. Parsons, Bardezag, Western Turkey.*

— The meeting of the Central Evangelical Union at Yozgat, October 13-20, was the largest yet held by that body, being attended by two missionaries, and five pastors of the Cesarea field, and preachers from Angora, Konia, Nigdeh, and other places; from the Marsovan field by Mr. Tracy, two pastors, and several preachers and delegates, and by one delegate and two other laborers from the Sivas field. It was a very hard working meeting, and was richly rewarded by successfully settling difficulties in the Yozgat, and also in the Soongoorlu church. Evening prayer meetings were attended by very large and attentive audiences.—

W. A. Farnsworth, D. D., Cesarea, Western Turkey.

— The prospects for a full harvest were good for this cold season up to within a few days ago. But suddenly the temperature for two nights in succession fell below freezing point, and the crops were somewhat frost-bitten. About one fourth of the crop in this region will probably be a total loss. Thus God seems to bring one calamity after another upon this people. Famine and locusts and rats and frost-bite have followed each other in close succession. Where the end will be no one can foretell. It seems that these people ought by this time to learn wisdom and to turn unto God while there is yet opportunity for them to do so.—*W. O. Ballantine, Rahuri, Mahratta Mission.*

— Among the candidates for baptism at the next communion is one of the senior class, who was a pronounced skeptic when he came to the school. With his baptism all our senior class will be church members.

The government has recently made a new law for the organization of the army, somewhat on the German plan. The government seem to have an ambition to make a powerful military nation, and all the young men in the land, with a few exceptions, are liable to be drafted for three years' service. How large a proportion of the men are drafted every year I dont know, but enough to give each man quite a chance of being called on.—*D. W. Learned, Kioto, Japan.*

— At Kameaka we saw the gratifying results of the labors of a pupil in the Kioto school who has for two years been telling the good news to those who would listen in this home of his childhood, till there are five who seem to be Christians, and one more, he believes, has entered into rest. These people do not yet cease from all secular labor on the Sabbath, but they seem to be advancing step by step in the Christian life, and will, I trust, soon take this stand which costs so much in a heathen community. The lad who has been their chief instructor has many times walked the thirteen miles over the hills to spend the Sabbath with them, and returned the same way on Monday to his studies.

Besides these efforts for his early home, he has done good service in the present home of his parents. If he fulfills the promise of his youth we may hope some day to see him an efficient pastor or evangelist. He is now only eighteen, and not yet a member of the theological department, and more boyish for his years than many of his countrymen. — *Miss Julia A. Gulick, Kobe, Japan.*

— I think God is teaching us here in North China what is the golden key to unlock the hearts and homes of the people. We do not expect any sudden change in popular sentiment regarding us and the gospel we preach, but we do already see that an impression has been made, and we look for greater results in the future. If we could have a physician here, either male or female, his or her hands would

soon be more than full of work. And there seems to be no work that is telling more now for the advancement of the good cause than the medical work. — *L. D. Chapin, Tung-cho, North China.*

— We fully believe the time has come for the American Board to join other societies in the great work of evangelizing the tribes of inland Africa. Yet we believe from our experience among the Zulus, and from the experience of other societies in Southern Africa, that it will need the patient and persevering labors of years, perhaps the sacrifice of some lives, to accomplish the work of lifting the nations of Africa from the depths of degradation into which they have sunk. Hitherto Providence has not accomplished such great changes in a day. — *S. C. Pixley, Lindley, Natal.*

MISCELLANY.

BIBLIOGRAPHICAL.

Mission Songs: for the use of Missionary Assemblies' Monthly Concerts, Mission Stations, Woman's Boards, and Juvenile Mission Bands. Rev. W. S. Hawkes, editor. Boston. Congregational Publishing House. pp. 96. Price 20 cents, \$15 per hundred.

This volume, in paper covers, has already been referred to in the Editorial Notes of the *Missionary Herald*. We refer to it here from a conviction that it only needs to be known by pastors and churches to secure introduction to a great number of chapels, for use in various missionary gatherings. The volume contains 167 hymns, most of them set to tunes, all having reference to some department of the great missionary work. Many of our chapel collections of hymns are sadly deficient in hymns of a missionary character, and such a book as this is a desideratum. It is furnished at so low a price that few churches need be without it.

MISSIONS AND TRADE.

ONE of the marked developments in the missionary world, seen just now more than ever before, is the numerous inquiries from the countries where missionaries are working as to the cost of utensils and simple machinery of various kinds, such as wind-mills, fret-saws, fan-

ning mills, and machines for making cord from thread, all of which can be worked by hand or with light power, and also for agricultural tools. Letters for information in this line are now received quite frequently at the rooms of the American Board, and they show most unmistakably the influence which mission work is having upon the civilization of the world. Thus, looked at in a material point of view alone, the money expended for foreign missions is a most profitable investment, and is sure to be returned many fold in the amount of manufactures and supplies of various kinds that are sent out as the direct result of the work of our missionaries. The business thus created is already large, and is likely to be of great magnitude in the immediate future. — *The Congregationalist.*

A man who, with such examples of missionary success before him as Madagascar, the Sandwich Islands, Fiji, Burmah, India, China, Japan, Turkey, and Sierra Leone, undertakes to prove missions a failure, must have more zeal and confidence in an unworthy cause than are required in the most difficult mission enterprise. — *The Independent.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the officers and directors of this and all other Missionary Boards, that they may have wisdom to administer their responsible and often delicate trusts.

For students who are now considering the question of entering upon foreign missionary service (page 84).

Thanksgiving and prayer for the hopeful work in Koordistan (page 103).

DEATHS.

At Wooster, Ohio, December 21, 1879, Rev. George W. Coan, D. D., of the Nestorian Mission of the Presbyterian Board. This venerable and beloved missionary went out under the A. B. C. F. M. in 1849.

At Honolulu, January 19, Mrs. M. P. Chamberlain, widow of Levi Chamberlain, one of the early missionaries to the Sandwich Islands.

At Erzroom, Eastern Turkey, December 19, Lucas N., only son of Robert and Elizabeth L. Chambers.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see February "Herald"	1,404	56
Ruland, Vt., Miss Aiken's Class,	4	60
Boston, Mass., Central church	10	00
Newburyport, Mass., A widow's mite	10	00
Hartford, Conn., Asylum Hill church	10	00
Mitchel, Iowa, 92.00 ack'd in February "Herald," should have been 9.00.		
Du Quoin, Ill. A friend	10	00
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		\$1,449 16

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.	
Cape Elizabeth, Ligonias ch.	5 00
Portland, High St. ch. and so. 400; State St. ch. and so. add'l, 250; do T. C. W. for Japan, 50; Plymouth ch. and so. m. c. 23; St. Lawrence St. ch. and so. 4.24;	727 24
Yarmouth, 1st Cong. ch. and so.	8 00—740 24
Franklin county.	
Weld, A mite,	2 00
Wilton, Cong. ch. and so.	12 33—14 33
Hancock county.	
Orland, Mrs. S. T. Buck and daughters,	30 00
Kennebec county.	
Augusta, So. Cong. ch. and so. 256.30; A friend, 4.65;	260 95
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so.	100 00
Oxford county.	
Norway, 2d Cong. ch. and so.	9 23
So. Paris, Cong. ch. and so.	35 00—44 23
Penobscot county.	
Bangor, Hammond St. ch. and so.	115 30
Hampden, Cong. ch. and so.	7 57—122 87
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	8 00
Union Conf. of Churches.	
East Otisfield, Rev. J. Loring,	7 00
Hiram, Cong. ch. and so.	3 38
Sweden, A. Woodbury,	1 00
Waterford, A friend,	20 00—31 38
Washington county.	
Machias, Canton St. ch. and so.	7 10
York county.	
Wells, 1st Cong. ch. and so.	8 00
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	1,367 10

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Cong. ch. and so.	17 68
Keene, 1st Cong. ch. and so.	23 91
Rindge, Cong. ch. and so.	5 15
Sullivan, Cong. ch. and so.	9 50
Troy, Trin. Cong. ch. and so.	10 67—66 91
Grafton county.	
Hanover, A friend,	5 00
Lyme, Layman,	5 00
Orford, Cong. ch. and so. 4.50; John Pratt, 15;	19 50—29 50

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, E. D. Boylston,	25 00
Antrim, Mary Clark,	10 00
Bedford, C. Gage,	3 00
Greenwich, Cong. ch. and so.	3 00
Hillsboro Bridge, Cong. ch. and so.	12 00
Hudson, Cong. ch. and so.	5 50
Manchester, Franklin St. ch. and so. 83.46; N. Brooks, 1;	84 46
Milford, Cong. ch. and so.	13 43
Nashua, Pilgrim ch. and so.	68 59
Temple, Cong. ch. and so.	45 00—269 98
Merrimack county Aux. Society.	
Concord, So. Cong. ch. and so.	83 39
Dunbarton, Cong. ch. and so.	12 02
Pittsfield, John L. Thorndike,	11 10—105 51
Rockingham county.	
Atkinson, Cong. ch. and so.	43 00
Chester, Cong. ch. and so. to const. Mrs. SUSAN D. ORCUTT, H. M.	100 00
Derry, 1st Cong. ch. and so.	59 76
Londonderry, Jefferson Caldwell,	10 00
No. Hampton, Cong. ch. and so.	12 22
Windham Depot, Horace Berry,	10 00—234 98
Strafford county.	
Durham, Cong. ch. and so.	51 10
Tamworth, FAXON GANNETT, to const. himself H. M.	100 00
Wolboro, Rev. S. Clark,	5 00—156 10
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so.	8 83
Claremont, Cong. ch. and so. m. c.	2 45
Meriden, Lucia Wells,	5 00—16 28
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	880 26
Legacies. — Marlboro, C. P. Locke, by Mrs. C. P. Locke, Ex'r,	1,000 00
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	1,880 26

VERMONT.

Addison county.	
Shoreham, Cong. ch. and so.	20 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	39 08
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lower Waterford, A friend,	10 00
St. Johnsbury, South Cong. ch. and so. 331.89; North Cong. ch. and so. 115.55;	447 44—457 44

Chittenden county.			Gloucester, Ev. Cong. ch. and so.	65 00
Burlington, ———,	15 00		Hamilton, Cong. ch. and so.	26 00
Richmond, Mrs. J. M. Greene,	60	—15 60	Lanesville, Cong. ch. and so.	8 00
Essex county.			Lynn, 1st Cong. Society, income nn	
Guildhall, A friend,		5 00	B. Lord Legacy, 20.20; North ch.	
Franklin co. Aux. Soc. C. B. Swift, Tr.			and so. 4.20;	24 40
Georgia, Cong. ch. and so.	10 00		Ipswich, So. Cong. ch. and so.	17 91
Sheldon, Cong. ch. and so.	8 80		Marblehead, 1st Cong. ch. and so.	
St. Albans, 1st Cong. ch. and so.	91	58—111 38	m. c.	22 00
Orange county.			Nahant, Mrs. W. H. Johnson,	5 00
Wells River, Mrs. John Carbee,		1 00	Salem, United mo. concert,	39 01
Orleans county.			Wenham, Cong. ch. and so.	17 12
Albany, Rev. S. U. Chapin,	3 00		West Boxford, Cong. ch. and so.	12 23—262 74
Brownington, S. S. Tinkham,	4 00		Franklin co. Aux. Society. William F.	
Coventry, Cong. ch. and so.	12 25		Root, Tr.	
Newport, Cong. ch. and so. m. c.	8 25		East Charlemont, Mrs. H. Leavitt,	1 00
No. Craftsbury, Cong. ch. and so.	12 00	—39 50	Whately, Cong. ch. and so. to const.	
Rutland county.			Rev. M. F. HARDY, H. M.	65 00—66 00
Benson, A friend,	1 00		Hampden co. Aux. Society. Charles	
Clarendon, Mrs. N. J. Smith,	5 00		Marsh, Tr.	
Pittsford, Cong. ch. and so.	35 00		Chicopee, 2d Cong. ch. and so.	33 49
Rutland, Cong. ch., A friend,	10 00		Monson, Mrs. E. L. Coburn, 10;	
Tinmouth, C. A. B.	25	—51 25	Mary L. Coburn, 10; John B.	
Washington county Aux. Soc. G. W.			Packard, 5;	25 00
Scott, Tr.			Palmer, 2d Cong. ch. and so.	15 00
Waterbury, Cong. ch. and so.		30 00	Springfield, 1st Cong. ch. and so.	3 64
Windham county Aux. Soc. H. H.			Westfield, Mrs. M. E. Richardson,	5 00
Thompson, Tr.			West Springfield, Park St. ch. and so.	
Brattleboro, Cent. ch. m. c.	42 85		47.50; 1st Cong. ch. and so. 24;	71 50—153 63
Londonderry, George S. Hobart,	10 00		Hampshire county Aux. Society.	
West Brattleboro, Cong. ch. and so.	112 79		Amherst, 1st Cong. ch. and so. (m. c.	
Windham, A. Upham, 5; Mrs. J.			18.69), 164.94; No. Cong. ch. and	
Stearns, soc.	5 50	—171 14	so. 50; 2d Cong. ch. and so. 13.50;	
Windsor county.			C. 5;	233 44
Ascutneyville, N. Gage,	5 00		Cummington, Village ch. and so.	18 92
Chester, Cong. ch. and so.	7 17		Hadley, 1st Cong. ch. and so.	46 71
Weathersfield, Mrs. E. Chamberlin,	4 00		Haydenville, Cong. ch. and so. (of	
Woodstock, 1st Cong. ch. and so.	14 31	—30 48	which 11.44 for Papal Lands),	32 97
Legacies. — Craftsbury, Mrs. Deborah		971 87	Northampton, 1st Cong. ch. and so.	
W. Loomis, by Rev. C. S. Smith,			147.43; Edwards ch. and so. 29.43;	
Ex'r,	2,086 30		A friend, 150; A friend, 1.40;	328 26—660 30
	3,058 17		Middlesex county.	
MASSACHUSETTS.			Cambridge, Shepard ch. and so.	500 00
Barnstable county.			Cambridgeport, Prospect St. ch. and	
Cotuit, Union ch.	7 00		so. 236.28; Pilgrim ch. and so.	
Harwichport, Mr. and Mrs. Freeman			8.23;	244 51
Snow, 9; Celia F. Snow, 50c; A.			Concord, Trin. ch. and so.	29 60
D. Nickerson, 25c; C. W. Nick-			Hopkinton, Cong. ch. and so. m. c.	11 80
erson, 25c;	10 00		Hudson, Rev. G. Brown,	1 00
No. Falmouth, Cong. ch. and so.	20 00		Lexington, Hancock ch. and so.	23 43
Wellfleet, 1st Cong. ch. and so.	23 65		Lowell, High St. ch. and so.	14 10
"Barnstable co., A friend,"	20 00	—80 65	Maplewood, A friend,	50 00
Berkshire county.			Newton Centre, 1st Cong. ch. and so.	145 28
Great Barrington, 1st Cong. ch. and			Reading, Old South ch.	18 19
so.	100 00		Somerville, Franklin St. ch. m. c.	
Pittsfield, E. C.	10 00		7.72; do. ———, 175;	182 72
Suckbridge, Cong. ch. and so.	107 96		Southboro, Pilgrim ch. and so.	25 09
Williamstown, Cong. ch. and so.	30 00	—247 96	West Newton, Mary A. Stevens,	10 00
Bristol county.			West Somerville, Cong. ch. and so.	2 34
Attleboro, 2d Cong. ch. and so.	12 54		Wilmington, Cong. ch. and so.	41 80
Easton, L. Drake,	4 00		Woburn, North Cong. ch. and so.	12 00—1,311 91
Norton, Triu. ch. and so. 8.10; Mrs.			Middlesex Union.	
E. B. Wheaton, to const. ANN E.			Acton, Cong. ch. and so.	20 00
CARTER, H. M. 100;	108 10		Ayer, Mrs. C. A. Spaulding,	100 00
Westport, Pacific Union ch.	6 00	—130 64	Fitchburg, P. K. Fuller,	1 00
Brookfield Ass'n. William Hyde, Tr.			Groton, A friend,	2 00
No. Brookfield, 1st Cong. ch. and so.	61 00		Littleton, A friend, to const. ROLLIN	
Oakham, Cong. ch. and so.	86 43		H. PHELPS, H. M.	100 00
Sturbridge, Cong. ch. and so. (for			Leominster, Misses Thurston,	5 00
Papal Lands),	8 28		Shirley, Cong. ch. and so. 10; Rev.	
W. Brookfield, 1st Cong. ch. and so.	8 28	—163 99	C. H. Whitney, 5.70;	15 70
Essex county.			Townsend, A friend,	3 00—246 70
Andover, Peter Smith,	500 00		Norfolk county.	
Lawrence, Lawrence St. ch. and so.	200 00	—700 00	Braintree, 1st Cong. ch. and so.	24 50
Essex county, North.			Brookline, Harvard ch. and so.	327 22
Groveland, Cong. ch. and so.	6 50		Cohasset, 2d Cong. ch. and so.	29 53
Haverhill, West ch. and so. 29.03;			Foxboro, Cong. ch. and so.	20 62
North ch. by E. T. Ingalls, 10;			Holbrook, Winthrop ch. and so.	104 53
Abby B. Kimball, 10;	49 08		Hyde Park, 1st Cong. ch. and so. 30;	
Ipswich, 1st Cong. ch. and so. 53.56;			do. m. c. 25; Clarendon Hills	
Linebrook ch. 31.10;	84 66		Evang. Soc. 3.02;	53 02
Newbury, 1st Cong. ch. and so.	30 00		Randolph, 1st Cong. ch. and so. m. c.	72 80
Newburyport, Prospect St. ch. and so.	39 39	—209 63	So. Weymouth, 2d Cong. ch. and so.	50 00
Essex co. South Conf. of Ch's. C. M.			Wellesley, Rev. P. D. Cowan, 15;	
Richardson, Tr.			L. B. H. 9;	24 00
Beverly, Washington St. ch. and so.			Weymouth and Braintree, Union ch.	
12; Dane St. ch. and so. m. c. 9.07;	21 07		and so.	44 79
Danvers, A friend,	5 00		Wrentham, Jemima Hawes,	50 00—806 11
			Old Colony Auxiliary.	
			New Bedford, No. Cong. ch. and so.	

to const. Rev. A. H. HEATH and F. L. GILMAN, H. M.	236 64	Granby, Mrs Jairus Case,	100 00
Plymouth county		Hartford, Asylum Hill ch. 431 15 ;	
Brockton, Cong. ch. and so. m. c.	20 00	Wethersfield Ave. ch. 25.15 ; Wind-	
Cohesett, Mrs. H. W. Leach,	5 00	sor Ave. ch. 20.07 ; Centre ch. m.	
Hingham, Ev. Cong. ch. and so.	10 26	c. 18 ; Mrs. Mary C. Bemis, 100 ;	594 37
Middleboro, 1st Cong. ch. and so.	50 00	Kensington, Cong. ch. and so.	8 13
North Abington, Cong. ch. and so.	5 00	Naubuc, P. H. Goodrich, 10 ; Mrs.	
Plymouth, Ch. of the Pilgrimage,	76 48	J. E. Goodrich, 2 ;	12 00
Suffolk county.	—166 74	New Britain, 1st Ch. of Christ,	
Boston, Central ch. 2,000.58 ; do. m. c.		300.99 ; South Cong. ch. and so.	483 81
15.50 ; O'd South ch. 959.44 ; Mt.		182.82 ;	
Vernon ch. 900.93, Highland ch.		Plantsville. 215.74 ack'd in February	
366.81 ; Park St. ch. (of which 200		"Herald" as from Southington	
from Mrs. Nancy B. Curtis), 350 ;		sh'd have been ack'd from Cong.	
Central ch. (Jam. Plain), 300 ; Eliot		ch. and so. Plantsville.	
ch. 262.59 ; do. m. c. 7.61 ; Winthrop		West Hartford, In memory of Miss	
ch. (Charlestown), 247.72 ; Phillips		A. F. May, 1.50 ; Miss Lucy Eils-	
ch. 206 ; 1st ch. (Charleston), 50 ;		worth, 6.50 ;	8 00
Boylston ch. 5 ; Union ch. m. c.		West Suffield, Cong. ch. and so.	8 09
5.64 ; E. B. 50 ; The old Friends, 40 ;		Wethersfield, Cong. ch. and so.	77 21-1,509 30
M. S. B. 20 ; Mrs. E. P. EATYRS, 5 ;		Litchfield co. G. C. Woodruff, Tr.	
Mrs. A. W. Burrill, 2 ; K. T. 2 ;	5,796 82	Bethlehem, Cong. ch. and so.	29 00
Worcester county, North.		Litchfield, Cong. ch. and so.	10 00
Gardner, 1st Cong. ch. and so.	44 00	Milton, Cong. ch. and so.	12 00
Winchendon, F. T. J.	5 00	Morris, Cong. ch. and so. 62.35 ;	
Worcester co. Central Ass'n. E. H.		m. c. 7 ;	69 35
Sauford, Tr.		Norfolk, Cong. ch. and so. to const.	
Baldwinville, 1st Cong. ch. and so.	2 55	ELLEN B. GAYLORD, H. M. 100 ;	
Clinton, 1st Cong. ch. and so.	91 88	A friend, 50 ;	150 00
Oxford, 1st Cong. ch. and so.	21 50	Plymouth, Cong. ch. and so.	58 00
Worcester, Central ch. and so. (of		Salisbury, Cong. ch. and so.	82 46
which m. c. 6), 301.74 ; Salem St.		Sharon, Cong. ch. and so.	112 50
ch. and so 74.17 ; Union ch. and		Thomaston, Cong. ch. and so.	32 03
so. 53.54 ; Samuel W. Keut, 10 ;		West Winsted, 2d Cong. ch. and so.	57 45
William Workman, 9 ; N. T. Mer-		Winsted, C. H. Blake, 10 ; E. E. Gil-	
iam, 1 ;	449 45	man, 10 ;	20 00
Worcester co. South Conf. of Ch's, Wil-		Woodbury, Benjamin Fabrique, 20 ;	
liam R. Hill, Tr.		Mrs. Elizabeth L. Curtiss, 10 ;	30 00
East Douglas, Cong. ch. and so.	30 51	Middlesex co. E. C. Hungerford, Tr.	
Milbury, 1st Cong. ch. and so.	69 54	Cromwell, Cong. ch. and so.	99 00
Sutton, Cong. ch. and so.	23 00	Killingworth, H.	3 00
	—123 05	Middle Haddam, 2d Cong. ch. and so.	6 86
Legacies. — Boston, Mrs. A. J. Batch-		and so. F. T. Jarman, Agent.	108 86
eller, add'l,	22 54	Fair Haven, 1st Cong. ch. and so.	58 84
Clinton, James Patterson, by Charles		Madison, Cong. ch. and so. m. c.	
L. Swan, Ex'r,	800 00	13.32, A. O. Wilcot, 10 ;	23 32
Newburyport, Mrs. Ann Jane Pay-		Meriden, Cent. Cong. ch. and so.	12 00
son, consulting E. S. MOSELEY,		Milford, 1st Cong. ch. and so.	51 81
H. M., by Edward S. Moseley,		Mount Carmel, Cong. ch. and so.	
Ex'r,	300 00	43.50 ; A friend, 2 ;	45 50
Williamstown, Mrs. Lucy Young,		New Haven. North ch. 376.32 ; 1st	
add'l, by Mrs. Lucy C. Lincoln,		ch. 110 ; co. J. A. D. 100. Daven-	
Adm'r,	1,300 00	port ch. 34.52 ; Dwight Place ch.,	
	—2,422 54	R. Crane, 10 ; Taylor ch. 7 ; S.	
	14,400 53	Wells Williams, to const. H.	
		DWIGHT WILLIAMS, H. N. 100 ;	
		Mrs. M. F. W. Abbott, 6 ; Mrs.	
		H. E. Giooding, 5 ;	748 84
		North Guilford, A. V. Benton,	90
		Prospect, Cong. ch. and so.	12 50
		Southbury, C. Beecher,	10 00
		Waterbury, A friend, 30 ; Mrs. E.	
		Scoville, 90c.	30 90
		Woodbridge, Cong. ch. and so.	82 05
		New London co., L. A. Hyde and L. C.	1,076 66
		Learned, Tr's.	
		Bozrah, Rev. N. S. Hunt and family,	20 00
		Franklin, Cong. ch. and so.	14 00
		Jewett City, Cong. ch. and so.	20 00
		Lyme, Cong. ch. and so.	46 33
		Montville, 1st Cong. ch. and so.	45 35
		Mystic Bidge, Cong. ch. and so.	38 75
		Norwich, Broadway ch. and so.	350 00
		Norwich Town, Samuel Case,	5 00
		Tolland county, E. C. Chapman, Tr.	539 43
		Andover, Mr. and Mrs. E. P. Skinner,	25 00
		Windham county.	
		Brooklyn, 1st Trin. ch. and so.	48 00
		Central Village, Cong. ch. and so.	8 00
		Hampton, Harriet Colman,	1 00
		North Woodstock, Cong. ch. and so.	25 60
		Thompson, Cong. ch. and so.	6 83
		Willmantic, Cong. ch. and so.	48 25
		—, A friend,	—137 68
			25 00
			4,272 57
		Legacies. — Eastford, Royal Warren,	
		by J. D. Barrows, Ex'r,	250 00
		Hartford, Rev. Joel Hawes, D. D.,	
		by E. W. Parsons, add'l,	42 30

Somers, Austin K. Avery, "for the benefit of the African race who live in Africa," by Henry R. Kibbe, Adm'r, 6,200 00
 West Hartford, Abigail Talcott, add'l, by Calvin Day, Trustee, 50 19—6,542 49
 10,815 06

NEW YORK.

Albany, 1st Cong. ch. and so. 168 46
 Antwerp, 1st Cong. ch. and so. 16 50
 Auburn, H. J. Brown, 20 00
 Brooklyn, Westminster Presb. ch. 15; Clin. Av. ch. H. B. Smith, 5; 20 00
 Canaan Corners, Mrs. A. Barstow, 10 00
 Champlain, Presb. ch. 8 27
 Chatham Village, Rev. S. Utley, 8 00
 Churchville, A friend of missions for 8 High Schools in Eastern Turkey mission, 800 00
 Clarkson, A friend, 10 00
 Cutchogue, Rev. S. Whaley, 1 00
 Deansville, Cong. ch. and so. 12 71
 Glens Falls, Harriet N. Wing, 75 00
 Helena, Linus Kibbe, 20 00
 Hopkinton, 1st Cong. ch. and so. 22 00
 Ithaca, Cong. ch. and so. 81 45
 Lysander, Cong. ch. and so. 20 17
 Marcellus, J. F. Hemenway, 5 00
 New Lebanon, Presb. Cong. ch. 8 00
 New York, Broadway ch., A. C. Armstrong, 25; S. S. Gordon, 200; A friend, through Rev. Dr. Cheever, 200; Mrs. C. P. Stokes, to const. C. COLGATE and Rev. N. W. CARY, H. M. 150; Miss C. P. Stokes, for the Dakota Mission, 100; "Yours truly," 15; A friend, 150; 691 50
 North Walton, Cong. ch. and so. 25 64
 Oswego, Cong. ch. and so. 9 89
 Otisco Valley, Mrs. O. S. Frisbie, deceased, 21 00
 Pembroke, Mrs. Mary W. Thompson, 5 00
 Perry Centre, Mrs. H. Stratton, 1 00
 Poughkeepsie, William Adrance, 10 00
 Rome, John B. Jervis, 25 00
 Stockholm, Willis W. Hulburd, 3 48
 Troy, Paul Cook, 9 00
 Verona, S. G. Brewster, 3 00
 Wadham's Mills, "Adirondac Workers," 1 50
 Weedsport, Mrs. EMILY A. HANMER, to const. herself H. M. 150 00
 Wellsville, 1st Cong. ch. and so. 22 84
 West Brook, Cong. ch. and so. 6 36
 West Point, Rev. John Forsyth, 50 00
 ——— A friend, 25 00 2,356 77

Legacies. — Medina, Mrs. Nancy J. L. Bayne, by Rev. Charles E. Fuiman, Ex'r, 95 86
 2,462 63

NEW JERSEY.

Bund Brook, Cong. ch. and so. with other dona. to const. HOWARD D. EATON, H. M. 38 11
 Chester, J. H. Cramer, 30 00
 East Orange, Grove St. Cong. ch. 22 30
 Jersey City Heights, Friends, 1 05
 Newark, Mrs. C. S. Flichtner, 2.15; Mrs. S. Baldwin, 1; ———, 1; 4 15
 Newfield, Rev. Charles Willey, 20 00
 Paterson, Cong. ch. and so. 13 61
 Princeton, A. Guyot, 20 00—149 22

PENNSYLVANIA.

Clifford, Welsh Cong. ch. and so. 15 80
 Coaldale, Welsh Cong. ch. and so. 7 03
 Germantown, Theo. Bayard, 50 00
 Philadelphia, G. B. Cleveland, 50
 Pittsburgh, Penn. Synod Cumb. Presb. ch. 10 00
 Potterville, 1st Cong. ch. and so. 20 00
 West Philadelphia, F. Parker, 5 00—108 38

MARYLAND.

Baltimore, G. N. Cressy, 10 00
 Frederick City, E. H. Rockwell, to const. Rev. S. N. CALLENDER, D. D., H. M. 100, ———, 10; 110 00—120 00

DISTRICT OF COLUMBIA.

Washington, W. H. Campbell, 10 00

VIRGINIA.

Hampton, Bethesda Chapel, 18.46; Rev. J. H. Denison, 20; 38 46

ALABAMA.

Selma, Rev. C. B. Curtis and wife, 10 00
 Talladega, Rev. H. S. DeForest, 5 00—15 00

TEXAS.

San Antonio, S. M. N. 2 00

TENNESSEE.

Knoxville, Welsh Cong. ch. and so. 5 00

KENTUCKY

Berea, Cong. ch. and so. 3 05

OHIO.

Cleveland, Plymouth Cong. ch. and so. 85.86; Heights Cong. ch. and so. 57.60; Madison Av. ch. 2; 145 46
 Collville, Cong. ch. and so. 10 18
 Edinburgh, Asa Bingham, 7 80
 Elyria, 1st Cong. ch. of which from H. Ely, 200; G. H. Ely, 25; L. Nelson, 25; E. DeWitt, 25; J. S. Metcalf, 10; 331 72
 Evansport, Mrs. H. C. Southworth, 5 00
 Jefferson, 1st Cong. ch. and so. 11 23
 Kinsman, Cong. Presb. ch. 60 00
 Madison, Central ch. and so. 43 00
 Nelson, Cong. ch. and so. 12 72
 Oak Hill, Welsh Cong. ch. and so. 7 33
 Oberlin, 1st Cong. ch. and so. 53.60; J. Dascomb, 8; 61 60
 Paddy's Run, G. Morris, 10 00
 Painesville, 1st Cong. ch. and so. 23.22; Reuben Hitchcock, for Marsovan Theol. Seminary, 1,000; 1,023 22
 Parishville, Rev. D. W. Hughes and wife, 12 27
 Richfield, Mrs. S. Shailer, 5; Rev. J. A. McKinstry, 2; 7 00
 Tallmadge, Harriet Seward, 4 00
 Toledo, Mrs. Eliza H. Weed, 20; Mrs. M. A. Harrington, 5; 25 00
 Walnut Hills, Mrs. C. Bates, 5 00
 Windham, 1st Cong. ch. and so. 19 17—1,806 70

INDIANA.

Indianapolis, Mrs. O. A. Flanner, 1 00
 So. Vigo, Cong. ch. and so. 2 65—3 65

ILLINOIS.

Aurora, New England ch. and so. 14 17
 Bloomington, Three friends, 19 00
 Chicago, A friend in New England ch. 100; Union Park ch. 18.40; Leavitt St. ch. 5; L. T. Nelson, 4; 127 40
 Geneseo, Cong. ch. and so. 163 02
 Milton, S. Osborn, 1 90
 Philo, William Keeble, 3 00
 Port Byron, A friend, 3; A friend, 50c; 3 50
 Turner, Mrs. R. Currier, 4 00
 Woodburn, Nickel Miss. Soc. 5 00
 Woodstock, La. of Cong. ch. 30 00—375 99

Legacies. — Bowensburg, Eliza B. Spencer, by Richard Eells, Ex'r, 100 00
 475 99

MICHIGAN.

Almont, Cong. ch. and so. 10 00
 Big Rapids, Cong. ch. and so. 1 50
 Edmandsburg, Julia S. Smith, 20 00
 Greenville, Cong. ch. and so. 32 16
 Imlay City, Cong. ch. and so. 13 31
 Lodi, E. Benton, 30 00
 Northville, Sally Green, 5 00
 Otsego, Cong. ch. and so. 21 50
 Pleasanton, Cong. ch. and so. 2 25
 Port Huron, Cong. ch. and so. 60 00
 Romeo, Cong. ch. and so. 90 90
 South Haven, Cong. ch. and so. 16 29
 Stockbridge, Mrs. S. P. Reynolds, 5 00—307 91

MISSOURI.		1 00
Butler, Mrs. Slater,		
MINNESOTA.		
Excelsior, Cong. ch. and so.	10 00	
Granite Falls, Cong. ch. and so.	3 00	
Hamilton, Cong. ch. and so.	5 00	
Minneapolis, Plymouth ch. 23.57 ;		
2d ch. and so. 2.40 ; Friends, 350 ;	375 97	
Spring Valley, Cong. ch. and so.	8 00	
St. Paul, Plymouth Cong. ch. and so.		
41.84 ; T. I. Hoffman, 1.15 ;	42 99	
Wabasha, Cong. ch. and so.	9 00	
Zumbrota, Cong. ch. and so. to const.		
Rev. C. H. ROGERS, H. M.	78 10	532 06

IOWA.		
Burlington, Cong. ch. and so.	81 45	
Centre Point, Cong. ch. and so.	4 00	
Creswell, D. Ferguson,	3 00	
Grand View, Ger. Cong. ch. and so.	5 00	
Grinnell, Friends for Turkey,	100 00	
Iowa City, Cong. ch. and so.	79 00	
Mitchellville, Rev. Asa Turner,	10 00	
Newton, J. W. Preston,	7 10	
Sherrill's Mount, Ger. Cong. ch. and so.	1 00	
Traer, A. B.	5 00	
—, A friend,	500 00	795 55

WISCONSIN.		
Appleton, Cong. ch. and so.	5 00	
Blake's Prairie, Cong. ch. and so.	12 20	
Burlington, Plymouth Cong. ch. and so.	11 34	
Genesee, Cong. ch. and so.	12 00	
Gueva, Presb. ch.	11 58	
Hancock, Rev. J. W. Donaldson,	40 40	
Ithaca, Cong. ch. and so.	4 25	
Leeds, Cong. ch. and so.	5 20	
Manomonic, Cong. ch. and so.	5 00	
Menasha, Cong. ch. and so.	89 67	
Princeton, Cong. ch. and so.	2 00	
Kacine, 1st Presb. ch. 37.67 ; Jane Par-		
ty, 4 ;	41 67	
Union Grove, Cong. ch. and so.	1 25	
Whitewater, Cong. ch. and so.	35 95	
Windsor, Cong. ch. and so.	32 70	270 21

KANSAS.		
Junction City, Rev. Isaac Jacobus,	4 40	
Seneca, Cong. ch. and so.	7 70	
Topeka, 1st Cong. ch. and so.	12 50	
Waushara, Cong. ch. and so.	2 00	26 60

NEBRASKA.		
Clarksville, Cong. ch. and so.	4 06	
Green Island, Saby Strahm,	5 00	9 06

OREGON.		
Portland, E. B. Babbitt,		30 00

CALIFORNIA.		
Sacramento, 1st Cong. ch. and so.	38 00	
San Francisco, 1st Cong. ch. and so.	61 75	
Santa Cruz, Pliny Fay,	10 00	
Sonoma, Cong. ch. and so.	40 00	149 75

DAKOTA TERRITORY.		
Valley Springs, Rev. I. F. Tobey, 5 ;		
N. F. Clark, 1 ;		6 00

WASHINGTON TERRITORY.		
White River, Cong. ch. and so.		5 71

CANADA.		
Province of Ontario,		
Fingal, Phineas Barber,	10 00	
Guelph, 1st Cong. ch. and so.	24 00	
St. Catharines, Cong. ch. and so.	1 75	
Toronto, Western Cong. ch. and so.	8 00	
Valetta, Rev. John Logie,	10 00	
Province of Quebec.		
Montreal, Abner Kingman, Jr.	50 00	
Sherbrooke, T. S. Morey,	5 00	108 75

FOREIGN LANDS AND MISSIONARY STATIONS.		
Bulgaria, Samokov, church, 13.68 ;		
"Wanderers," 10 ;	23 68	
Labrador, Rev. S. R. Butler,	15 00	38 68

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.		
Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>		
For several missions in part,	6,320 00	
Add'l for Home Building at Osaka,		
Japan,	1,000 00	7,320 00
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>		1,740 00
FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.		
Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>		
From Cong. s. s., Flushing, N. Y. for scholar in Female Seminary, Broosa, Turkey,		40 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Belfast, North Cong. s. s. 10 ; Brewer, 1st Cong. s. s. for Harpoot, 28.79 ; Brunswick, 1st Cong. s. s. 60 ; Cumberland Centre, Cong. s. s. 50 ; Portland, High St. s. s. 10 ; Woodford's Corner, Cong. s. s. 12 ;		170 79
NEW HAMPSHIRE.—Greenland, Cong. s. s. 15 ; Milltown, Cong. s. s. for Turkey, 33.32 ; Yarmouth, 1st Cong. s. s. 10 ;		58 32
VERMONT.—Barnet, Cong. s. s. 40 ; Brattleboro, Centre Cong. s. s. for India, 30 ; Dummerston, Cong. s. s. 11.79 ; Lower Waterford, Cong. s. s. 12.05 ; Newport, Cong. s. s. 10 ; Rutland, Cong. s. s. 77.43 ; St. Johnsbury, South Cong. s. s. for Harpoot, 100 ;		281 27
MASSACHUSETTS.—Boston, So. Ev. s. s. (W. R.), for pupil at Harpoot, 20 ; Brimfield, 1st Cong. s. s. 10 ; Brookline, Bethany Sisters Bible class, for school at Amasia, add'l, 25.25 ; Cohasset, 2d Cong. s. s. 12 ; East Leverett, mission school, for China, 2.50 ; Framingham, Primary class in Ply. ch. s. s. 10 ; Granby, Cong. s. s. (30 for Harpoot ; 17 for Micronesia), 47 ; Hadley, 1st Cong. s. s. 10 ; Haverhill, Miss Poor's s. s. class, 1.52 ; Housatonic, Cong. s. s. 10 ; Newburyport, An. offer. of Kittie, 4 ; Alice, 3 ; Abbie, 2 ; Pittsfield, Peck s Factory s. s. 10 ; K Randolph, 1st Cong. s. s. 10 ; Southbridge, Cong. s. s. 10.73 ; Springfield, Olivet s. s. 19.05 ; Warren, Cong. s. s. 30 ;		243 05
CONNECTICUT.—Greenfield Hill, Cong. s. s. 5.75 ; Haddam, Cong. s. s. 10 ; Middlebury, Cong. s. s. 10 ; Norwich, Mrs. Mary B. Cut, 10 ; Rockville, Juv. Mis. Soc. 1st ch. 25 ;		60 75
NEW YORK.—Berkshire, Cong. s. s. for student at Marsovan, 30 ; Ithaca, Cong. s. s. 25 ; Stockholm, Little Katie, 52c.		55 52
MARYLAND.—Baltimore, Cong. s. s. for Ahmeduggur,		25 00
OHIO.—Cuyahoga Falls, 1st Cong. s. s. 10.02 ; Springfield, 1st Cong. s. s. 17.81 ;		27 83
ILLINOIS.—Galesburg, Log City s. s. 2.25 ; Godfrey, s. s. of Church of Christ, 10 ; Mcudon, Cong. s. s. 12 ;		24 25
MICHIGAN.—Kalkaska, Lewie and Mary Bryant's miss'y iens,		2 00
IOWA.—Sargent's Bluff, "S. S. mis. workers," 5 ; Traer, Inlaut class, for Marash, 2.25 ;		7 25
MINNESOTA.—Austin, Cong. s. s. for Harpoot,		4 11
CANADA.—Montreal, A. Kingman's S. S. class, balance,		10 00
NOVA SCOTIA.—Yarmouth, Taber. Miss. Ass'n,		16 40
		986 54
Donations received in January,		38,912 87
Legacies " " " "		12,247 19
		\$51,160 06

Total from September 1st, 1879, to January 31st, 1880, Donations, \$131,569.26 ; Legacies, \$35,860.87 = \$167,430.13.

FOR YOUNG PEOPLE.

THE CENTRAL FLOWERY KINGDOM.

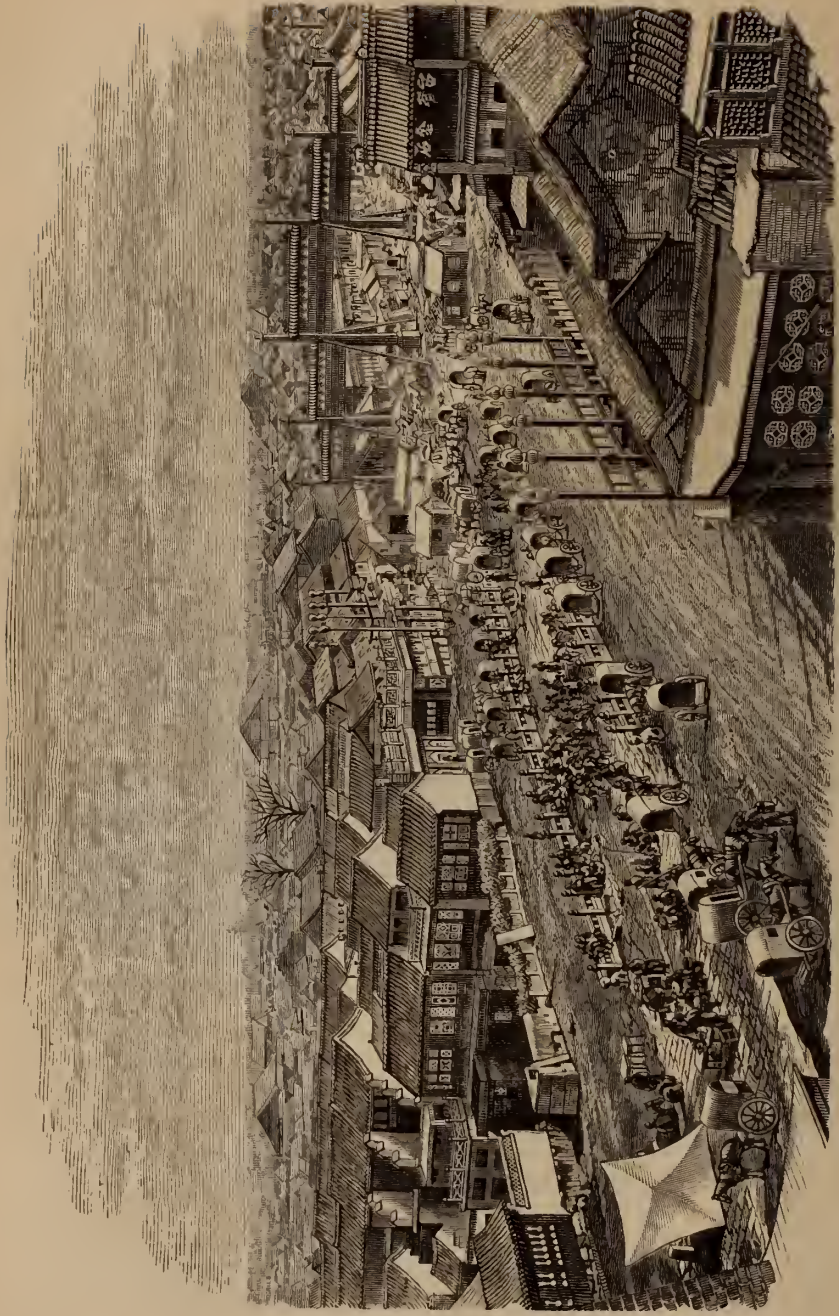
THIS is another name for the same land which in our last number was called "The Celestial Empire." The Chinese are so proud of their country that they choose for it such high-sounding names as these. While we smile at some ideas they have about their nation, as if it were the center of all the earth, we cannot deny that in many respects no nation can be compared with it. In population it far outnumbers any other kingdom of earth, having probably within its area not far from one quarter of the human race. No nation can trace back its history so far, for while the early history of China contains much that is only fable, there are what seem to be genuine records of the nation before the time when Moses led the children of Israel out of Egypt. Is it not strange

that among an ancient people like the Chinese, who certainly have had time enough to make inventions, and who are notably skillful in copying any invention they see, there should be no carriages that one can travel in with comfort? Wherever it is possible to do so the natives travel in boats on rivers or canals,



TRAVELING BY WHEELBARROW.

but where they must go by land, sedan chairs, carried by men, or wheelbarrows are used. In some parts of the Empire a much larger wheelbarrow than the one here represented is employed, having a donkey hitched in front, and long handles behind, by which the man keeps the balance and steers the vehicle, while directly over the wheel a mast is raised, and whenever there is a favorable wind a sail is stretched. So these queer carriages go sailing over the plains, propelled by a donkey in front, a sail in the middle, and a man in the rear. In the picture of the "Beggars' Bridge," on the next page, you will see some Chinese carts which are used about Peking as hacks are used here. But they are without springs, and an Englishman says of them that "for discomfort they surpass every other conveyance of the kind to be found in any part of the world where he has been." These are the carriages in which our missionaries do most of their touring.



THE BEGGARS' BRIDGE, PEKING.

PEKING.

The engraving opposite represents one of the busiest parts of Peking, giving only specimens of the people who daily assemble here. Aside from the carts which fill the roadway, vendors of all sorts of wares move up and down, crying their goods, while workmen, such as cobblers and tinkers, and even blacksmiths, bring their movable shops and carry on their trades in the streets. Even the barbers ply their calling in the midst of the crowds. Here also the beggars congregate and there are so many of this class that they have given name to the bridge.



CHINESE SCHOOLBOYS.

Sixteen years ago the American Board began work in Peking, and there are now in that city three missionaries and their wives, besides four single ladies. During these sixteen years two churches have been formed, and last year twenty-six new members were added to them. Though perhaps the Chinese are not as quick as some other people to receive the truth, many of them, when they do become Christians, seem to be specially faithful in making known the gospel. Just now our missionaries in Northern China are laboring in special hope, believing that before long great progress will be seen in that land which a few years ago was regarded as almost beyond hope.

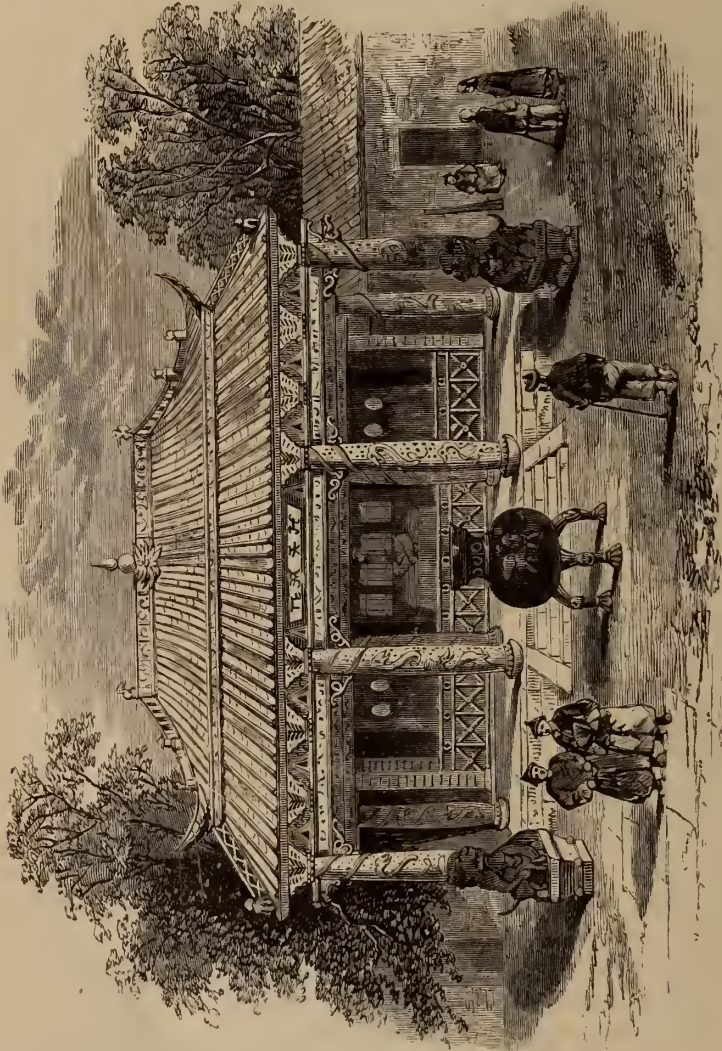
A SELFISH RELIGION.

The Chinese are not without a religion; indeed, like the Athenians whom Paul saw, they are very religious. They worship all sorts of gods, and even all their ancestors. But their only object in this seems to be to get some present good for themselves. They never ask their gods to make them pure and holy, but merely to give them rain or keep them from bad luck. One missionary writes that frequently, after he has preached to an attentive audience, he has been asked whether the Lord Jesus would give them rain and good crops if they believed in and worshipped him. When they were told that Jesus would give them whatever he saw was best for them, but that possibly he might not send them rain, the listeners turned away and did not care to hear more. They could see no use in serving a God who would not promise to give them all earthly good. The cut here given shows how the Chinese pray for rain, by burning joss-sticks everywhere. If the rain is long delayed they burn more joss-sticks, and seek by



A BURNING OF JOSS-STICKS.

gongs and fire-crackers to wake up the sleeping rain-god. Once, in time of great drought, a long procession, headed by a mandarin, went to a temple and addressed the idol thus: "We have had no rain for eight months. We are not mocking you: the earth is parched and burnt up: but how can you know it, seated in your cool niche in the temple." After this the people tied a rope



CHINESE JOSS-HOUSE.

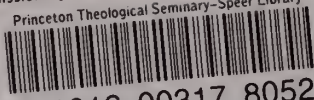
about the neck of the idol and dragged him around the dry fields that he might see the need of rain, and be stirred up to do his duty! What a sad idea these people had both of their god and of what they most needed! The religion of Christ teaches us not to seek earthly things first, and that we are not to worship God only when we can get something from him for ourselves. We are to serve him because, by his grace, we can do something for him. The gospel seeks to make men unselfish, and it is this gospel which China needs in place of its selfish religions.

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